

Frontispiece .



T H E
FEMALE PILGRIM,
O R, T H E
TRAVELS of *Hephzibah*,
Under the Similitude of a DREAM :

In which is given,

An historical Account of the PILGRIM'S EXTRACT,
and a DESCRIPTION of her native Country, with
the STATE of the Inhabitants thereof. — The
Reason why, and Manner how she left the Place
of her Nativity, in Search of a better Country.
— The kind Entertainment she met with on the
Road— The Dangers she went thro', with her safe
Arrival at the Country she travelled in Search of.

Interspersed with Variety of REFLECTIONS,
DIALOGUES, SONGS, &c.

The Whole calculated equally for Instruction and Enter-
tainment, and suited to all Capacities.

ILLUSTRATED with COPPER-PLATES.

*In a Dream, in a Vision of the Night, when deep Sleep fal-
leth upon Man, in Slumberings upon the Bed; then he open-
eth the Ears of Men, and sealeth their Instruction.*

Job xxxiii. 15, 16.

To which is added,

By the Author of the SPIRITUAL MAGAZINE,

A

SUPPLEMENT to the FEMALE PILGRIM,
O R T H E
TRAVELS of *EVANGELISTUS*:

Containing,

A succinct Narration of the Rise and Progress of that strong
and unparallel'd Affection, which subsists between the
Prince of SALEM and the Princess HEPHZIBAH, with a
particular Account of their happy Marriage. To which
is annexed, A DOOR to the HEART, or The CABINET
of LOVE opened, being a Key to the Allegory.

L O N D O N :

Printed for the AUTHOR, and Sold by J. JOHNSON, at
MEAD'S HEAD, opposite the MONUMENT. MDCCLXII.

Vet. A5 e. 4228



P R E F A C E.

READER,

WHEN I first set my thumb to my pen, in order to put a few of my scattered thoughts into black and white, I little thought that they would have amounted to such a multiplicity as thou now seest ; and much less did I imagine that they would have appeared to public view, having not the least thought that that would be the case : but some particular friends, into whose hands I put the manuscript, expressing the satisfaction they had in reading it, and their desire that it should come into the world, prevailed on me to send it to the press, tho' not without a great deal of reluctance, which I can truly say without the least dissimulation.

I shall not be in the least disappointed should I hear that the metaphors made use of by me, are, by many, thought to be mean and frivolous ; I shall be much more surprized, to hear that the work is generally applauded. If many of the similitudes, made use of under the Jewish dispensation, and that by divine appointment, were lightly esteemed by some in those days, why should I expect but that those made use of by me, (who pretend not to have a divine command) should be lightly esteemed by many in this day ; I do not. “ Our soul loatheth this light bread,” said some of old, but some few well knew it to be a “ figure of good things to come,” Very like, it seemed a mean thing in the eyes of the inhabitants of *Jerico* to see the priests walk round their city sounding of *rams-horns* ; but after a while, the walls thereof came tumbling about their ears.

David,

David, when dancing with all his might before the ark of the Lord, was heartily *despised* by his wife *Michal* ; but he well knew for what end, he did so, which caused him to say, “ if this is to be vile, I will yet be more vile.” I question not but that *Isaiab* made a despicable figure in the eyes of many, during the *three years*, in which he, by the commandment of God, *walked naked and barefoot* ; but no less was prefigured by it than the destruction of *Egypt*, and the inhabitants thereof being led away captive by the *Assyrians*. In like manner, I doubt not but that *Jeremiah's* going from *Judea* to the river *Euphrates*, in order to hide there a *linnen* girdle, might appear to some as a very trifling thing, but what an awful calamity was represented thereby ! no less than the desolation of *Judah* and *Jerusalem*. The metaphor of two *sticks*, made use of by the prophet *Ezekiel*, was very obscure to those before whom

whom it was exhibited ; but that similitude prefigured far better things than that by *Jeremiah* ; even the union that should take place betwixt the houses of *Judah* and *Joseph* in after times, which, as yet, is not accomplished ; and I make no doubt but that it likewise has regard to that union which will take place betwixt *Jew* and *Gentile* in the latter day. As natural things were made use of in old times to prefigure those which were of greater moment, why may they not be also made use of for the same purpose in these last times ? and indeed it is not very uncommon for things both animate and inanimate to be spiritualized. The Sun, the Moon, the Stars, particularly those Stars mentioned by name, *Job*, 38. viz. *Pleiades*, *Orion*, *Mazzaroth*, and *Arcturus* with his Sons ; also the rain, the herbage of the field, and flocks of sheep, have been improved by many to valuable purposes, and who knows but that to some,

some, the metaphors made use of relating to my *pilgrim*, may be of some particular service, which, should it be the case, my time will not be altogether lost, let others despise it as they may.

I shall only observe further on this subject, that none of the families made use of in this work, to expose particular crimes, have been, in any measure, dictated by the spirit of malice, or resentment, to any particular persons whatever ; but purely with a view to expose vice and folly, in whatsoever way, and by whomsoever practised : I have therefore had recourse to nature, my own observations, and the Scriptures ; and if, with these helps, I have been unavoidably led to draw the outlines of certain odious characters at present existing, and thereby incur'd their displeasure, am I to be blamed? Are riches, dignities, or employments, by which one is raised above another, to exempt men from open reproof and censure? Rather, ought not the crimes

crimes of such to be more severely exposed, inasmuch as their example is generally copied? Now, if any persons who may read this book, shall chance to meet with their own picture therein, and so apply it to themselves, I would advise them, for their own sakes, to profit thereby in *silence*, as an open application of it to themselves will be the surest indication of a guilty conscience, and so the most effectual way of publishing their own shame.

I must now further inform thee, reader that if thou expectest the following pages to be a polite performance, thou wilt be greatly mistaken, that being what I am not capable of, and therefore I pretend not unto it, so thou must take it as thou findest it to be. My study in this tract was not to please men, for when penning it, 'twas *truth* and the reality of things only that I had in view, nor had I any one by me to bias me to the contrary, nor one sinister

nister end in view. And persuaded I am, that if thou hast in any measure trod in my *pilgrim's* path, thou wilt join issue with me, who have trod in many of her steps, and how many more I have of them to tread in I know not.

I believe it may be truly said that there never was a book wrote which escaped censure (the bible itself not excepted, that indeed is objected to in a high degree by many in our day, which is a melancholy thought) so I make no doubt but there will be many objectors to mine, and perhaps with reason enough too, concerning which I shall only say that I wish it was better, and shall be glad if the objectors will put it into a better method against it has a second impression. 'Tis an old saying and a true one, "'tis better to mend two faults, than to find one." Had it passed thro' the hands of a judi-

a

cious

cious editor before it went to the press, it might have appeared to much better advantage at its first appearance to public view.

I question not but that some will say that it is only fit to please children. Be it so, 'tis well if one can please any body as times go ; 'tis *children* only that I desire it may be pleasing to ; 'tis such only that can with any profit understand the metaphors contained in this piece : to some such *children* it has been pleasing already, and perhaps, it may be so to several others, who are born of the same *mother*, viz. *Jerusalem which is above*, Gal. iv. 26.

Perhaps some will say, that I have borrowed a great part of what I have wrote from Mr. *Bunyan*. I confess that his *Pilgrim's Progress* was of some use to me in pointing out the way for my *pilgrim*, but as to pirating from him, it may be found upon an impartial examination

tion

tion, I have not. Indeed I have in some places used the same names as he did ; the reason thereof, I freely own, was because I had not art enough to coin better.

Very possibly, it may be said by others, that though I have not made much use of the aforesaid book, yet I have taken it from others. Several books, I confess, I had to write it by, *viz.* first the *bible*, the best book in the world ; second, the book of *Experience* ; third, a *little* book entitled *Judgment*, and fourth, the book of *conversation* with such who had, in some degree, travelled in the same steps as my *pilgrim*. If there are any other books extant that such a work may be gathered from, they have not come to my hand. One thing indeed I took out of an old *Magazine viz.* the *ancient Roman*
 a 2 *primitive*

primitive dish that my *pilgrim* was treated with by Mr. *Sincerity*, which I was much pleased with, it being, as I thought, very agreeable, and as suitable to have a place in my book as in the *Magazine*, because in this day such a *dish* is seldom found, it being almost out of *fashion*, and glad should I be to have it again revived. This was all the robbery I have been guilty of, piracy being a thing that I have an aversion to.

No doubt but that the matter, manner, incorrectness, and defects of style in this performance, will be, by those of a nice taste, found fault with. If that should be the case, I shall find no fault with them, having faults enough

enough to find with it myself. For my part, I profess not to be a grammarian, and as little do I pretend to be without an inconsistency or an irregularity. As to the matter contained in these sheets, it is plain to none but such as understandeth, and such, I presume, will readily excuse the aforementioned defects.

But, methinks, I hear some say, that this is a thing calculated in order to get a penny. I can assure such, that when I penned it, I had no view of getting a farthing by it, expecting no more than my labour for my trouble, and the expence of paper, pens and ink, into the bargain; and now it is come into the world, I expect but a small pittance of gain will come to my share;

what the printer and bookseller will gain by it, is best known to themselves. 'Tis an old saying, *no penny, no preach* ; and it may be as truly said *no penny, no print*, nor is there any reason why one or the other should be given for nought, the labourer being worthy of his hire, provided he executes what he undertaketh in a proper manner : if the above persons will or can bring me the man that likes to do things for nothing, they shall readily go snacks with me in my profit.

Some of the metaphors contained in this piece perhaps may seem dark and obscure , needing an explanation. What I intended by them, I have by me ; but it has been justly observed, that, “ when a riddle is once unfolded, every one knows what is intended thereby, and so,
the

the beauty thereof is in a measure lost," at least, no room left for further thought upon it. Others of them, I think, are plain and intelligible, easy to be understood by a discerning mind.

As to some of the pictures taken notice of in one place and another, I could heartily wish that I had had no room to make use of such metaphors ; should any one see his own features in any of them, I wish it may be of use to him.

The stories related to the *pilgrim* by the *virgins* at the two *castles*, every one that is acquainted with his *bible* will easily see the design of. Her going a *gleaning* will be no mystery to them. The tales related to her by *Careful*, let no one take umbrage

at : but should the shoe fit any one person or persons, let them wear it.

As to my poetry ;--- poetry did I say ?--- I profess not to be a poet, nor a poet's son ; but what is found in rhyme in this tract, rough as it runs, like a cart over pebbles, 'tis to be hoped that the candid reader will excuse the meanness of, inasmuch as the rules of poetry I pretend not to be acquainted with : But, however, I presume that no one will think that I have *pirated* any of it. As I never before appeared in this public manner, no doubt there will be found many blunders both in verse and prose ; had my name been concealed, I should have the mortification to hear myself called blockhead, &c. I might have been kept in countenance by imagining that such knew not that I was
the

the author, but now I must be content with what follows, and make no doubt that my feathers will be severely pluck'd by some; but if they don't break my bones, I matter not; could I have dar'd to subjoin S. T. P. &c. to my name, I need not have feared such treatment. I had indeed fully determined not to put my name to it, and it was with some degree of reluctance that I ventured so to do, but the majority of my friends would not be satisfied unless I did it, they alledging that if I did not, it would look as if I was ashamed of my work; on the other hand, myself, with some others, thought that it would be a point of modesty to forbear; but, however, in this case, as in many others, most voices carried the day, and for my part, I don't know but that there may be
as

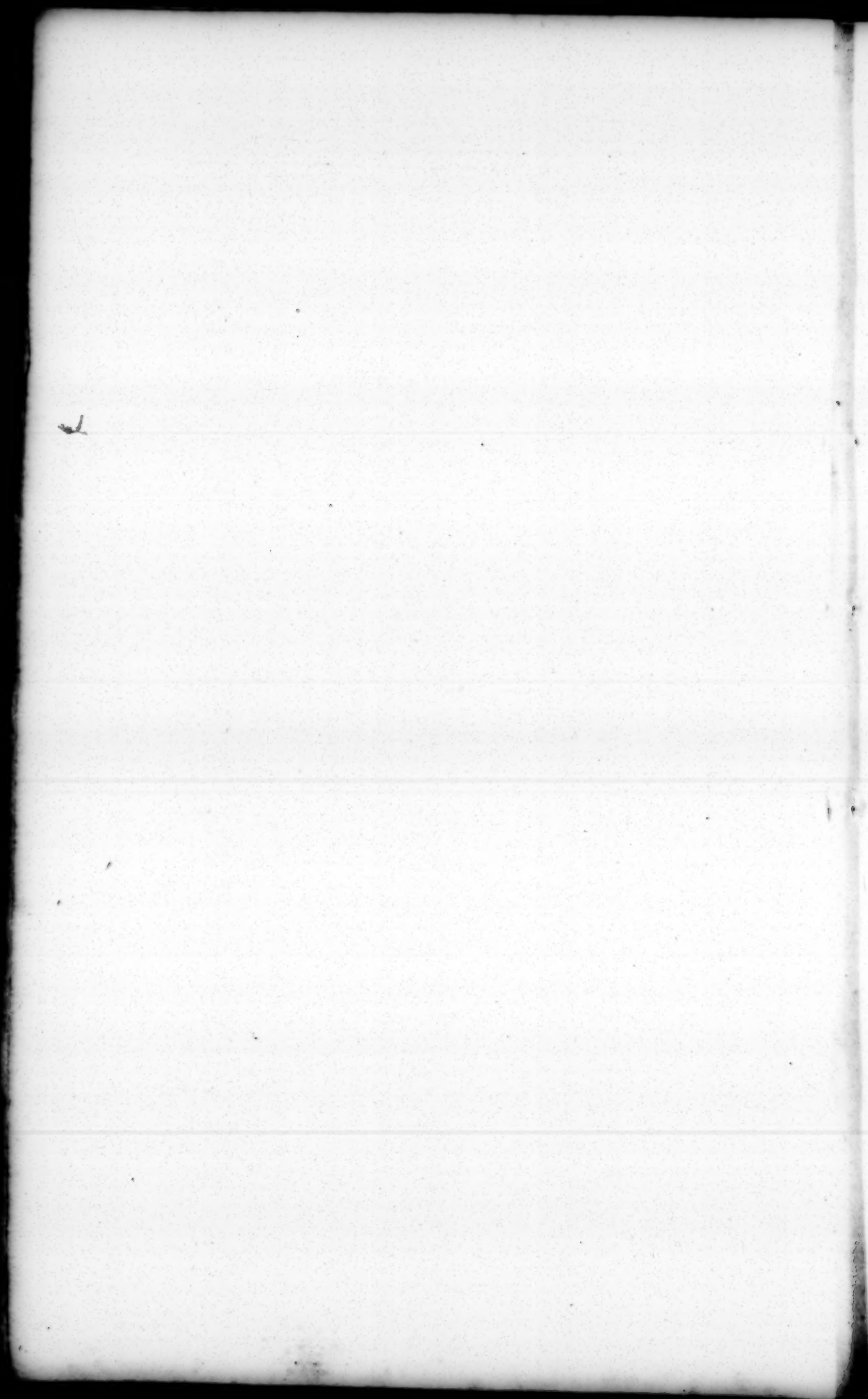
as great a degree of pride lurking under a shew of modesty, as there is in what some people call arrogance.

Should not this thing now it is compleated be pleasing to such into whose hands it may come, and it should have a general dislike, if they will please to pardon me this once, I give them my word for it I will never trouble them with any more of my scribble ; but if it should obtain favour, and *Hephzibah* be kindly treated, perhaps I may venture to send forth another thing or two which I have by me ; in the mean while I stop to see the event of this, and remain the reader's humble servant, and well-wisher,

*I*n meditating on the case
*O*f saints in this their lowland race,
*H*ow they are led, and carried on
*N*ow in the light, in th' dark anon
*M*y

*M*y thoughts ran in an allegory, }
*I*ntent was I to pen the story ; }
*T*ho' mean it is, in it to glory. }
*C*ould I have wrote in seraph mode
[road,
*H*ow faints are brought along the
*E*ach one, perhaps, would prize
[my book]
*L*ines incorrect, they'd overlook.

N. B. The author gladly embraces this opportunity of making his acknowledgments to his friends, who have so kindly encouraged the publication of this work in numbers.



T H E

I N T R O D U C T I O N .

I Shall introduce the following allegory by observing to the reader, that I hope he will find nothing therein but the *words of truth and soberness*, such as (I am fully persuaded) a real believer can set his seal to; tho' many of the metaphors, or what is designed by them, may be matter of concern unto him; and, sure I am, that he cannot be insensible of the great decay of vital religion that there is in the world, the
laxness

laxness of many professors of the age, and the great need there is for the SPIRIT to be *power'd from on high*, that *true and undefiled religion* may again be revived amongst us.

I have attempted in this tract to give the reader a sketch, in an historical way, of the happiness of man in his original state ; his direful fall therefrom by the insinuations and stratagems of the arch deceiver ; the deplorable condition the fall brought mankind into ; their being in a state of condemnation on account thereof, and obnoxious to the dreadful sentence of the holy and righteous law of GOD.

I have likewise endeavoured to shew, that, in consequence of the fall, all men are equally corrupted ; *none doing good, no, not one*, and that the redeemed, (CHRIST'S HEPHZIBAH's) are, as considered in their original

fallen state, upon a level with others *aliens from the commonwealth of spiritual ISRAEL, and strangers to the covenant of promise, having no hope, and without God in the world*, Eph. ii. 12. Under the law as a covenant of works, equally with others, and altogether alike unable to extricate themselves from its thralldom : also notice is taken of the deliverance of mankind from this state of sin and misery by the lord JESUS CHRIST their adorable ISHI, their husband, head, surety, substitute, mediator, and all prevailing intercessor. Likewise the care he takes of his bride in her pilgrimage, the food he provides for her, the deliverances he works out for her in the way, and his bringing her safe to himself when her pilgrimage is ended. Some hints are also given to prove the final perseverance of such who are truly enlightened by the divine spirit ; and that there is
no

no solid comfort to be had from any other quarter than the **W O R D** and **S P I R I T**, which is emblemized by the kind entertainment the *pilgrim* was favoured with at the two *castles*, and elsewhere; and the attendance she was privileged with by the *virgins* at the several places of *Rest* that she came to, by which is intended, what are commonly called, the graces of the spirit, but in the *new testament*, the *fruit of the spirit*; see Gal. v. 22. Eph. v. 9.

Another design of this work is to shew the heinousness of sin, and the depravity of human nature, and that none can discharge the immense debt contracted thereby but Christ alone, who has done it, for his beloved, and set her free from all that either law or justice could bring against her: but of this, no *intelligence* can be had any where but in the **SACRED PAGES**,

them and *do them good in their latter end,*
and that *they may know what is in their*
perverse hearts.

In these pages may likewise be seen the insufficiency there is in man *that walketh to direct his steps,* and how prone he is to start aside from the Lord, even as a *deceitful bow* starteth aside from the mark shot at by the archer, and how liable a *believer* is to fall in with every temptation, unless prevented by him who is the *keeper of Israel,* who neither *slumbereth,* nor *sleepeth,* but hath a watchful eye over his *heritage* least any should hurt his tender *vine.*

Notice is also taken of the variety of methods the grand enemy makes use of to molest, distress, annoy, and, if it were possible, not only to hinder, but also to overthrow the soul of a believer, even from his first professing christianity to the end of his life ; and the timely assistance the
Lord

Lord favours him with, who only knows
*when and how to deliver JACOB out of all
 his troubles.*

It may also be seen in the course of
 HEPHZIBAH's *pilgrimage*, what an unspeak-
 able mercy it is for Christ's bride to have
 her eye fixed on him, her HUSBAND,
 for continual support, and every supply,
 necessary to carry her through this vale of
 tears. And, on the other hand, the vani-
 ty there is in any dependance placed on,
 or assistance expected from any other quar-
 ter.

The whole being interspers'd with the
 principal doctrines of the GOSPEL, both
 of *faith* and *practice* : some of the growing
 sentiments of the age are allegorically ex-
 posed, and the conduct of *some* professing
 christianity examined.

The whole work, being collected from the *book of God*, the *experience of christians*, and *daily Observation*: and I could heartily wish, that there had been no just reason, that part of the latter should have had a place in this volume, or elsewhere.

I would beg leave to inform the polite reader (if any such deign to honour my book with a reading) that I am sensible enough of my own deficiencies as an author, and that I make no pretensions to learning or fine language, which confession I hope will preclude the critic's censure.

My view has been in writing for men of my own size, to instruct the ignorant and the plain simple christian, in some of the fundamental truths of christianity :
if

(xxix)

if this end is answered by my weak endeavours, I shall think myself amply rewarded, and may GOD have all the glory.

J. M.

b 3

P R O-

DIRECTIONS to the BOOK-BINDER,
for placing the CUTS.

FRONTISPIECE, to face the title.

<i>Hepzbibab</i> , cloathed in change of ray- ment, ————	page 34
The painted gallery ————	92
<i>Hepzbibab's</i> return from gleaning	140
————— Fall in <i>Wyld-street</i> ————	196
The shepherds with their flocks —	226
<i>Hepzbibab</i> sheltered by a Rock —	331
————— Taken captive by the <i>Blacks</i>	394
————— Attacked by <i>Indolence</i> and <i>De-</i> <i>clenston</i> ————	407

THE
P R O L O G U E.

PILGRIM, set out, nor doubt (a) but
thou wilt find

A mansion (b) where thou'lt be entreated
kind.

If thou art ask'd of thine original,

Tell them that thy *beginning was but small* (c)

Tell them from whence thou cam'st, and whi-
ther bound ;

Perhaps to them (d) thy voice may sweetly sound.

Tell them that thou wast born in *death's* (e)
dread vale ;

If thou'rt not credited, I'll prove the tale. (f)

b 4

Tell

(a) *Isa.* lxii. 8.

(b) *Luke* ix. 14.

(c) *Job* vii. 8.

(d) To such as understand it.

(e) *Mat.* iv. 16.

(f) By experience.

Tell them thy name was *Alien*, (g) *stranger* quite
Unto the way thou'rt in to th' land of *Light*. (b)
Tell them how once thou wast a captive (i)
 slave,

And how thou wast reliev'd (k) by *ISHI* (l)
 brave.

Tell them how once thou wast in (m) *Nemi's*
 thrall,

And how Lord *ISHI* (n) ransom'd thee from
 all.

Tell them it put him to a vast expence, (o)
And how thou guided wast by good *Intelli-*
 gence; (p)

And tell them, too, *Abaddon* (q) rag'd in vain;
For all his power could not thee retain; (r)
Nor all his subtle crafts, (s) tho' ne'er so wise,
Can e'er prevent thy winning of the prize (t).

Should

(g) *Eph.* ii. 12.

(b) *Rev.* xxi. 12.

(i) In nature's state.

(k) 1 *Pet.* i. 18, 19.

(l) *Hos.* ii. 16.

(m) The law.

(n) *Gal.* iii. 13.

(o) *Is.* liii. 5, &c.

(p) The scripture.

(q) *Rev.* ix. 11.

(r) *Zech.* iii. 2.

(s) 2 *Cor.* ii. 11.

(t) *Phil.* iii. 14.

Should it be ask'd, (*u*) who is thy Lord
ISHI ?

Tell them there's none so lovely (*x*) in thine
eye.

Tell them his matchless (*y*) beauty has no spot, (*z*)
And part with him (*a*) for worlds thou would-
est not.

Tell them that he is altogether (*b*) fair,
And that none with him (*c*) ever can compare,
Tell them that he's the chief of thousands ten, (*d*)
More pleasant than the *Sbaron* rose, (*e*) and then
Tell them that he's thy husband (*f*) and thy
Lord,

Then say, To love him (*g*) may my heart ac-
cord !

Tell them that he's thy hearty, tender friend, (*h*)
Whose praise thou'lt publish, world without
an (*i*) end.

Should

(*u*) *Cant.* iii. 9.

(*x*) *ver.* 10.

(*y*) *Cant.* i. 15, 16.

(*z*) *Chap.* v. 10.

(*a*) *Chap.* iii. 2. 3, 4.

(*b*) *Chap.* v. 6.

(*c*) *Psal.* xlv. 2.

(*d*) *Cant.* v. 10.

(*e*) *Chap.* ii. 1.

(*f*) *Iza.* liv. 5.

(*g*) *Psal.* xxxi. 22.

(*h*) *Cant.* v. 16.

Should any ask for *Nemi*, or his hue,
 Tell them in his *accòmpts* (*k*) he is most true :
 Tell them he ever does the thing that's just,
 And in his favour (*l*) speak thou ever must.
 And though *austere* (*m*) in presence and in will,
 In him thou dost *delight*, (*n*) and love (*o*) him
 still.

Should any ask thee where thou trav'ling (*p*)
 art,
 This, freely unto them do thou impart : (*q*)
 Tell them thou'rt travelling to the land of
Light;
 To regions fair, though now far out of sight, (*r*) }
 And in them *ISHI* great does shine (*s*) most }
 bright.
 Tell them that trials (*t*) great thou dost expect,
 But yet the way (*u*) thou never canst reject :
 Tell

(*i*) *Psal.* xlii. 11.

(*k*) *Rom.* vii. 11.

(*l*) *Ver.* 12.

(*m*) *Ver.* 9.

(*n*) *Ver.* 22.

(*o*) *Psal.* cxix. 97.

(*p*) *Heb.* xi. 8.

(*q*) *Ver.* 10.

(*r*) *1 Cor.* ii. 9.

(*s*) *Rev.* i. 14.

(*t*) *Heb.* xi. 36, &c.

(*u*) *John* xiv. 6.

Tell them that all the dangers thou mayst meet,
 Will cause the end to prove to thee more sweet: (x)
 Tell them, when thou hast finished thy stage
 With ISHI thou shalt dwell, (y) from age to age:
 Tell them the joys (z) of that most happy world,
 From which thou canst not, never (a) wilt be
 hurl'd;
 In which blest state, plenty there is in store,
 Where thou shalt hunger (b) not, and thirst no
 more.

Should any call thee *idle*, (c) lazy jade,
 At such revilings be not thou dismay'd:
 Tell them that ISHI's self some did defame,
 And so thou marvel'st (d) not to fare the same.
 If it be said, thou'rt *mad*, make this reply,
 " I am not mad, (e) but speak most soberly."
 If any say thou'rt nothing but a cheat, (f)
 By thy deportment, (g) thou their words defeat

If

(x) *Psalms* xvi. 11.

(y) *1 Thes.* iv. 17.

(z) *Rev.* ix. 17. *Psalms* xvi. 11.

(a) *Rev.* ix. 15.

(b) *Ver.* 16.

(c) *Exod.* v. 17.

(d) *Matt.* x. 25.

(e) *Acts* xxv. 26.

(f) *1 Cor.* vi. 8.

(g) *1 Pet.* iii. 14, &c.

If any call thee *fool*, and thee despise,
 Say then, I am a *fool*, (*b*) but ISHĪ's wife. (*i*)
 If any say, thou'rt black, say, Very true;
 But, in my Lord, I hope, I'm comely (*k*) too.
 If they say thou'rt deform'd, as well as cheat,
 This thou may'st grant, since in thy head complete. (*l*)

If some should say, thou'rt fair (*m*) be sure, be
 wife,

Left arrogance (*n*) in thee should thence arise;
 Say thou, hold you your peace, and say no more;
 In me there's nought, (*o*) but in my Lord great
 store. (*p*)

And now to thee I something more would say,
 Which may encourage thee upon the way;
 However folks i'th' road to thee behave, (*q*)
 No more thou ever wilt be made a slave : (*r*)

No

(*b*) 1 Cor. iv. 10.

(*i*) Chap. x. 30.

(*k*) Cant. i. 5.

(*l*) Col. ii. 10.

(*m*) Cant. vi. 12.

(*n*) 1 Cor. i. 29.

(*o*) Rom. vii. 18.

(*p*) Col. i. 19.

(*q*) Heb. xi. 36, &c.

(*r*) Rom. vi. 14.

No more shall tyrants reign, (s) and rule o'er
thee,

ISHI the great, from them has set thee free. (t)

No more a servant thou; in death's dark
vale, (u)

Light is sprung up for thee; (x) believe the
tale.

No more shalt thou be under *Nemi* laid;

ISHI, thy Lord, he has thy ransom (y) paid:

No more shall his keen visage thee agrieve,

If in thy Lord alone thou dost believe. (z)

No more has he a right to lash thy skin;

ISHI the great has thy deliv'rer been.

No more shall heavy suits (a) be brought 'gainst
thee,

Thy debts are cancell'd, (b) thou at liberty.

In this thy liberty, *stand fast*, (c) I say,

And don't relinquish it in all thy way.

But

(s) Chap. v. 14.

(t) Chap. vi. 18.

(u) 1 Cor. vi. 11.

(x) Matt. iv. 16.

(y) Rom. vii. 6.

(z) 2 Chron. xx. 20. Heb. iv. 3.

(a) Eph. v. 2.

(b) Rom. viii. 33.

(c) Gal. v. 1.

But now, my *pilgrim*, let me caution thee,
 How thou make use of this thy liberty : (d)
 Take heed thou use it not to gratify
 Thyself, (e) but rather do thyself deny. (f)
 Take heed of carelessness, (g) in this good way,
 Lest from the same thou should'st be led astray;
 And as thou wand'ring art both here and there,
 Should'st fall into a pit, a gin, or snare. (b)
 Take heed of wantonness, (i) when in the
 road,
 Lest in thy sides it prick thee, (k) like a goad.
 Take heed of vanity, (l) 'twill mar thy peace,
 And sorrows on thy head it will increase. (m)
 Take heed of carnal (n) mirth, that certainly
 Will cause thee in thy comforts for to die. (o)
 Take heed of pride, (p) and all vain ostentation,
 That may unto thee be a great vexation :

Take

(d) *Phil.* iii. 11.

(e) *Gal.* v. 13.

(f) *Mark* viii. 34.

(g) *Chap.* xiii, 35, 37.

(b) 1 *Pet.* v. 8.

(i) *Rom.* xiii. 15, *James* v. 5.

(k) *Josb.* xxiii. 13. *Hos.* ii. 6.

(l) *Eccl.* ii. 1. *Eph.* iv. 17.

(m) *Eccl.* i. 16. The knowledge of vanity.

(n) *Eccl.* vii. 4. *Prov.* xiv. 13.

(o) *Rom.* viii. 13.

(p) *Prov.* xvi. 18. *Deut.* vi. 12.

Take heed how thou forgetful (q) be, that will
 Upon thy spirit bring a dreadful chill. (r)
 And should'st thou pass thro' *Penury's* dire land, }
 In it thou may'st be brought to understand, }
 That things below are not at thy command (s) }
 In such a state, think not hard (t) of thy friend,
 The pilgrim try'd must triumph in the end.

If *Afflu'nce* in the way thou chance to meet,
 And its fair aspect thee should kindly greet ;
 Thy friends (u) unto thee, they will then resort,
 And others too thy love and favour court ;
 But then beware of this desired sweet, (x)
 Nor spurn the (y) beggar, kneeling at thy feet ;
 Such in the land there ever will remain,
 'Tis *ISHI's* will that thou should'st them sus-
 tain. (z)

Take heed, my *Hephzibah*, don't lofty seem, (a)
 But better than thyself others esteem. (b)

Be

(q) *Job* viii. 13.

(r) *Dent.* xxxi. 17, 18.

(s) *Prov.* x. 22.

(t) *Dent.* viii. 16. *Psf.* cvii. 7.

(u) *Prov.* xiv. 20.

(x) *Psalms* lxii. 10.

(y) *Gal.* ii. 10. *John* xii. 8.

(z) *Mark* x. 22.

(a) *Psalms* ci. 5.

(b) *Phil.* ii. 3.

Be not invidious (c) in thy pilgrim race,
 If so the way thou'rt in thou wilt disgrace.
 'Tis good for thee to fear (d) but not despair,
 So of thy steps thou'lt have a constant care.
 Watch, and be sober, (e) as thou walk'st along,
 Whatever company thou art among.
 Of this beware, I do thee now advise, (f) }
 Another do thou never once despise, (g) }
 But only mind that thou dost win the prize. (h) }
 Sleep not, my friend, as others may have done,
 But drowsiness do thou for ever shun :
 So to thy Lord thou wilt bring great renown,
 And none shall ever take away thy crown. (i)
 Now, *Hephzibah*, unto these hints give heed ;
 So forward march — I wish thee all good
 speed, (k)
 Unto those realms, which thing for thee is best, (l)
 In them thou ever wilt have peace and rest. (m)

(c) *Psalms* 19. 13.(d) *Rom.* xi. 20. *Eph.* ii. 6.(e) *1 Pet.* v. 8.(f) *James* ii. 6.(g) *Phil.* iii. 14.(h) *1 Thes.* v. 6.(i) *Rev.* iii. 11.(k) *Gen.* xxiv. 12.(l) *Phil.* i. 23.[m] *Heb.* iv. 9.



Abolitionists taken captive by the Black.

*Note the meaning of the word Hephzibah
is the Lord's delight as expressed in Isaiah
Chapter 62 & Verse 4 where the Lord sheweth
as great love over his chosen people*

THE
Female Pilgrim :

OR, THE
TRAVELS OF HEPHZIBAH.

B EING on a long and tedious journey,
travelling over barren heaths, lawns,
and plains ; and also through miry fens,
marshes, &c. at length I came to a de-
lightful grove, situated on the side of a pleasant
eminence, and covered with *ever-green* of various
sorts; finding myself much fatigued with travelling,
I thought I might here sit down and rest myself ;
and looking about for a convenient place, I cast
my eye upon a certain *cave* that was in one side of
the *grove*, into which I entered, and in which I
found a *seat* covered thickly over with moss ; I
thought it seemed as tho' providence had designed
this place as an asylum for persons in my weary
circumstances. I sat down, and began to muse on
various things ; but finding myself a little
heavy, I composed myself to rest, upon what
I call my couch, and presently dropt into a pro-
found *sleep*. And as I thus sweetly slept, I *dream-*
ed, and behold, my thoughts carried me into a

NUMB. I.

B

very

very wide and spacious *country*, but withal, very rude, and uncultivated, covered over with briars, thorns, and thistles, and entirely without regulation; infested also with *beasts of prey*, and *venomous animals* in abundance. The inhabitants of this country seemed to be all of one language, and of one speech, of a dark complexion, and much deformed; they were cloathed in one, and the same dress, only *some* (who perhaps were the chiefs) distinguished themselves with some particular *ornaments*. Now I saw in my dream, that whilst I was thinking with myself what country this was, and what manner of people these should be, behold a person with a very grave countenance, and excellent deportment came unto me, and addressed me in the following manner: Sir, says he, I think you seem to be under some great concern; if I may be so free, may I know the reason of it? Perhaps I may be a means of removing it. Sir, replied I, you judge right; and as you seem to be a venerable person, I shall speak my mind freely to you. My concern, at present, Sir, is to be informed what country this is, and what manner of people the inhabitants are? Sir, answered he, as you appear to be a stranger, and desirous of knowledge, I shall readily give you the best account I am capable of.

You must know, Sir, (says he) my name is *Intelligence*, and it is my province to give strangers information of what they are enquiring after; and what I shall now relate to you, you may depend upon as truth——As to the country you are desirous to have information of, it was in its *original* state the most delightful spot in the whole universe, without the least confusion or irregularity; the people also were the happiest people in the world, their language correct, their features amiable, their form delicate, their cloathing glorious;
and

and in short, nothing wanting to complete their felicity; and in this happy state they continued for some time. But you must know, that although this was their case, yet they had a *Monarch* over them, to whom they were tributary; who, altho' he had a right to exact from them all that they had, or did, yet he required no more of them than true allegiance; upon failure of which he absolutely affirmed, that they should be divested of all. There was a neighbouring *prince*, who was also under the controul of the above grand *monarch*; and on that, as well as other accounts, had an implacable hatred to, and enmity against him, and would (had it been in his power) have dethroned him; but as he knew that to be impracticable, nothing would serve his turn but he must vent his spleen upon this happy people. And as he was not only malignant, but also very sagacious, he well knew that he durst not come upon them by force of arms, because he was under the controul of the grand *monarch*; and not only so, but the people themselves would have been a sufficient match for him, having proper abilities given them to encounter with every foe. Now as there had been a declaration given, that upon the *rebellion* of these people they were to lose their immunities, he thought that it would be the only way to answer his end to prevail upon them so to do, and accordingly puts this scheme in execution, and in order to insure success, he thought it the most proper method to wait upon them in person; but lest he should be discovered, which by the way he probably would have been, altho' they had never heard, or known any thing of him; I say, lest he should be discovered, he put himself into a mean, and abject *form*; by which stratagem, he came into this country without being at all

suspected ; and as it fell out, he met with a fair opportunity, as soon as he came : the case was thus, his lot was to drop into the company of the most *credulous* part of the people, with whom he began to converse after the following manner, or to this effect. No doubt (says he) but that you are the most happy people in the world ; and it is true your *sovereign* hath conferred very great favours upon you ; but in my opinion to be a free people is much more desirable, which you in fact are not, inasmuch as you are *debarred* by him of so many privileges, which would conduce greatly to your felicity. It is to be observed, that he did not offer to speak a word against their *sovereign* ; indeed, had that been the case, it might have alarmed them, and probably he would have failed in his wicked design ; for as it was, he met with a *repulse* from them : say they, Nay, it is only *one thing* that we are prohibited from ; indeed if we touch that, we must expect to lose his favour, for he hath absolutely declared, that upon our rebelling in that respect, he will utterly *cashier us* ; but as to any thing else, we have free liberty. You say, replied this crafty knave, that 'tis but *one thing* that you are restrained from ? Well, this *one thing* makes good what I before said, *viz.* that you are not a free people ; but are you so ignorant as not to see through this ? Do you not know the reason of this prohibition ? Why, your *sovereign* well knows, that if he did not lay this injunction upon you, you would soon be as *great as himself*, and would no longer be under his controul. Now, as I before observed, these being the most credulous part of the people with whom he conversed, and withal the *inferior* sort, they were the more liable to be imposed upon, they began to listen to this ensnaring harangue ; and perhaps thought, that if things were so as had
had

had been suggested to them, that in attending thereto, they might be equal, if not superior to their *fellows* ; and accordingly (without consulting them, which, by the way, had they done, the snare might have been broken) they precipitately, and inadvertently, without considering the fatal consequence, broke their *sovereign's injunction*, and that in the presence of this grand *deceiver*, which, no doubt, gave him great satisfaction ; upon this he left them for a time, and returned home, pleased with his success, making no doubt but *those* whom he had already deceived, would be instrumental to decoy the *rest* : and in this he was not disappointed, for these poor deluded wretches immediately set about bringing their *fellows* into their scheme, waiting upon them the same day, and perhaps the same hour, with the tidings ; and with which, as far as I am informed, they complied without any hesitation, so that this *grand deceiver* so far gained his wicked and malicious ends, tho' it did not terminate to his advantage ; of which I may give you a hint by and by.— Now you must know, that this poor *people* (for so I may now call them) were soon made *sensible* of their error, and very likely repented of what they had done, tho' their contrition, I apprehend, did not flow from a genuine spirit, and on account of their having offended so kind a *benefactor* ; no, but from an apprehension that when he should hear of their rebellion, he would come and execute that sentence which he had threaten'd upon them, and which their crime deserv'd. Upon this they began to consult what measures they should take to escape the vengeance they evidently saw hanging over their guilty heads ; but finding themselves entirely *naked*, and destitute of any plea that would appear feasible, they at length contrived a *filly method* to cover their *shame* ; but all they could do, proved entirely fruitless, and to

no purpose. Now it was but a very short time before their *sovereign* had knowledge of their *rebellion*, and ingratitude ; and not being willing to take things upon report, he came himself into this country, in order to see how matters stood ; and, according to his usual clemency, appeared to them in a *cool* and gentle manner ; but, poor things, as soon as ever they heard that he was come, they all sought to shelter themselves from his sight, and accordingly ran into the *thickest woods* they could find, not daring to look him in the face, so that when their *prince* came, not one of them was to be seen ; but he, in that kindness which was natural to him, *called after them*, in a very tender manner, where they still lay (as they thought) concealed ; yet apprehending by his near approach to them, that they should soon be discovered, the *chief* of them appears before him ; the inferior fort seeing this, followed his example, no doubt with trembling joints, and aking hearts, expecting nothing but a direful sentence to be past upon them, and that they should all be executed pursuant thereto, knowing themselves to be guilty, and that they had no just plea to make. Nevertheless their *prince* being not willing to do any thing rashly, or unjustly, determined to bring the matter to a fair trial, so that there should not be any room to charge him with cruelty (for in fact that was a thing contrary to his nature) and he began in a mild and gentle manner to expostulate with them, to this effect. What is the meaning says he, of your hiding yourselves in this manner ? What is the cause of your slighting me thus ? You were used to meet me with the greatest freedom, and pleasure, and also took great delight in my presence with you ; from whence then comes this alteration ? Is there no cause for your standing in this trembling posture before me ? Do I
put

put on more majesty, and appear more terrible than in times past? Come, let me know the reason of this sudden change. Accordingly the chief of them who spake for the rest began to make an excuse for their thus hiding themselves, (but 'tis to be supposed with quivering lips, and a stammering tongue) alledging, that it was for *want of drefs* that they acted in this manner; which was the way to incense their sovereign the more, inasmuch as that the last time he was with them, they wanted nothing of that sort, and he might well think that they were turned extravagants, or had been very idle. But now he begins to interrogate them concerning what he before had perfect knowledge of, *viz.* of their breach of allegiance to him: Have you (says he) proved false to me, and broken the *injunction* that I laid upon you; upon which condition you were to continue in the enjoyment of the favours that I had bestowed upon you? Let me know the right of it, and tell me no falsehood. But they, poor things! like prisoners at the bar, were not willing to plead directly guilty, but began to excuse themselves in the following manner. The chief of them told him, that *his fellow-subject, whom he had sent to dwell with them, had persuaded him*, and must acknowledge that he had *done it*; and so rather than fairly acknowledge his fault, he virtually threw the blame upon his *sovereign* for sending him such a *neighbour*. The other *class*, I think, were not quite so arrogant; but told him, that being *beguiled by a stranger, they had done it*; though I don't remember that either of them fell at his feet for mercy. Well, when their *prince* had heard these things from their own mouth, he, with a majestic air, says to them, Since it is so, and you have proved yourselves to be guilty, what have you to say that sentence should not be pronounced against you?

and that you should not be executed according to the full extent of what I at first *threatened* you, if ever you committed this crime? But no reply being made, he proceeded in this manner: Can you expect, says he, any favour at my hands, after having thus broken my righteous law? Or can you think that I should not in *justice* inflict upon you the full demerit of your crime, inasmuch as my justice and holiness require it? And depend upon it, this would have been the case, and you would have had nothing to alledge against me for such a procedure, had not my *son*, whom I dearly love, *interceded* with me on your account, that I would mitigate the sentence against you, and therefore I shall do it; *not for your sakes be it known unto you*, but for *his* sake alone; and therefore, now hear your just sentence, which shall most certainly be executed. You, who are the chiefs of these people, inasmuch as you have hearkened to the voice of your *inferiors*, and have violated the injunction I laid upon you, sorrow shall be your portion the whole of your lives; and, instead of being fed with those rich things I had provided for you, *you shall eat the herb of the field*; and as you have squandered away that glorious apparel with which I clothed you, your clothing shall be the most despicable; and whereas you were little inferior in your privileges to my *son*, you shall henceforth be esteemed as *slaves* and *vassals*. And as for you, who are the *inferior class*, this is your sentence, *Sorrow, grief and pain shall be your portion*; and these shall be greatly *multiplied* upon you, and although your *chiefs* are doomed to slavery, yet they shall *rule over you*, so that you shall be servants of slaves: and inasmuch as you, both *superiors*, and *inferiors* chose rather to adhere to this *deceiver*, than to me, he shall be your
Prince,

Prince, seeing you have enlisted yourselves under his banner : yet although this be the case, he shall not go unpunished, he shall be for ever banished my court, and instead of feeding on royal dainties, *his food shall be the most despicable*, and no favour shall he ever have from me : but if you at any time find, that I, in my clemency, confer any favour upon you beyond what this my *sentence* is, then esteem me as a merciful *Prince* : and I am informed (continued Mr. *Intelligence*) that a *curse came upon this land* directly, as some *ancient records* declare ; and this is the reason that all things are in such disorder as you now see them to be in, both as to the people, and land, and from which it is now called, the *region of the shadow of death*.

Now, methought, just as Mr. *Intelligence* had related the above affair, a *female* passed by, who appeared by her *dress* to be one of the *natives* of the country ; and as there is no account to be given for dreams, my attention seemed to be wholly fixed upon her, and the contemplation of what and who she was, quite swallowed up my thoughts ; not that I saw any thing to be admired in her more than in any of her neighbours, her complexion being *dark*, and her *raiment* mean, even as theirs. Mr. *Intelligence* having a quick eye, and discerning that I was somewhat thoughtful, enquired of me the reason thereof ; I told him, that my thoughts were fixed upon yonder *female*, and that I should be glad to know something of her ; to which he gave me this reply : — Well, says he, that being the case, I will give you the best account of her I can. I suppose, said he, that by the complexion of this Woman, and by her dress, you judge her to be a native of this country ; which is the real case, as the others are, so is she ; as they are sentenced

tenced to slavery, so also is she, as you may see by that *chain* around her waist ; and like them, she hugs and takes delight in her chains and *slavery*, rather than groan under them, but although this be the case with this *female* ; yet, you must know, that she came of a most noble pedigree, her father was one of the *chiefs*, nay, he was the very chief of this country ; but her *mother* was much superior in quality to him, and I suppose is yet living, and I am told that this is her *only* child, but on account of her father's rebellion, (which I before gave you an account of) things are with her as you now see ; was she *sensible* of her *extract*, (which at present she is not) I suppose she would soon be tired of her present situation, and would no longer be willing to serve that *Prince* (or rather Tyrant) that now has the dominion over her ; and I am inclined to believe, that in time, some good *friend* will make things of this sort known unto her, and for my part, I shall be very ready to assist in the affair, and to do all that lies in my province for her ; other things might be remarked concerning her, which perhaps before we part, I may inform you of.

Now when Mr. *Intelligence* had told me these things, I saw two men standing by us ; they seemed to be of a grave and solid deportment, and, by what I found, they were intimately acquainted with my good friend ; the name of one was *Feeling*, and the other *Hearing*, and really they seemed to be well met ; there being, as I understand, a great harmony between them, and all three unanimously agreed to assist me, as far as lay in their power, which brought to my mind an old proverb ; *two is better than one, and a threefold cord cannot be broken* ; which, it may be thought, afforded

ed me a great deal of pleasure ; but still my eye was toward the *female* ; tho at this time, neither Mr. *Feeling*, nor Mr. *Hearing*, said any thing to me concerning her ; however afterwards I found them both to be very useful to me, and they agreed in confirming what Mr. *Intelligence* had said. Now whilst compliments past between the above, I cast my eye towards a large plain, over which I thought I saw one riding towards us, swift as the wind ; and as he came near, I perceived by his dress that he was a *Messenger* from some court, bearing tidings of importance, or carrying a message to some particular person ; and as I thought, so it really was, for in an instant (as it were) he came up to *Alien*, (for that I understood was this woman's name) with a roll open in his hand, and immediately delivered it to her. The sight of this unexpected guest caused poor *Alien* to turn pale, thinking what should be the meaning of his coming to her ; and when he had delivered the roll to her, and she had perused the same she began to be more thoughtful than before, but could not well tell what judgment to pass upon it for the present ; it being wrote in a dialect that she had never been acquainted with ; and this suspense continued upon her some considerable time, the nature of which my above acquaintance gave me some account of, which I shall not now relate ; but after a while this was all over and forgot, and she seemed to be as formerly.

Not long after the above affair, *Alien* had another visit paid her, whether by the same messenger or not, I am not certain, but be that as it will, he came to her in a more *austere* manner than he did at first, and delivered her a larger roll than the former, and wrote in more *intelligible* characters,

characters, which, with the aspect of the pur-
 suivant, and the contents of the *roll*, made
 poor *Alien* to shudder, as nothing was contained
 in it, but heavy charges against her, on ac-
 count of misdemeanours committed by her, of
 which she was not very sensible before. It must
 be noted that as *Alien* was a *slave*, she had a
task-master over her, whose name was *Nomi*, and
 the charges exhibited against her in the *roll* were
 through his means, on account of her not doing
 her *duty*; these things Mr. *Hearing* gave me an
 account of, he having perused the *indictment*; for
 my part, I only had a glance of it. Now this
 being the case, and knowing that her *indictment*
 was just, and that there was no abatement to be
 made for her deficiency, and that she must be
 accountable for every minute that she had lost,
 (as signified in the *roll*) she began to cast in her
 mind what method to take, in order to make up
 the deficiency, so that her *task-master* might be
appeased. Well, thought she, as this is my case,
 I will be more *diligent* in my *work* than heretofore
 I have been; but looking again into her *roll*, she
 found that so doing would not discharge her old
arrears, then she thought that she would *work* over
 hours, and by that means she should make some
retaliation; and with this resolution she set to *work*
 with *all* her might, but, poor thing, she soon
 found that she came very *short* of performing her
 daily task.

Now she began to be very pensive indeed, and to
 revolve in her mind what the end of this would be,
 expecting every hour when she should have a visit
 from her *task-master*, in order to enquire into the
 state of things; so, poor thing, what with hard
 labour, and what with despair of making up her
 loss of time, together with the apprehension of her
master's coming to enquire into the state of things,
 she

she found herself become *so weak* that she was not able to *do any thing at all*; and although she had a *will* to it, yet she was obliged to lay it by, finding that she could *do nothing*; and what, no doubt, added to her mortification, was, that in time past she thought that she was guilty of no *deficiency*, but that all things went well, and had no thoughts that *Nomi* had any thing to alledge against her. In this situation (as Mr. *Hearing* informed me) she continued some time, and instead of gaining strength to *labour*, she found herself to grow weaker and weaker, inasmuch that she could do no more than peruse her *Roll*, which she would be often doing; but, poor thing! the more she read it, the more aggravating did what she was charged with, appear to her view; and so with this and the apprehension of *Nomi's* coming to call her to an account, none knows but herself the horror that she felt, neither was it long before the *thing that she feared* came upon her; for in a very little time *Nomi* enters into his office, or compting-house; and it must be noted, he keeps very regular accompts, so that no one could wrong him, neither would he defraud any; nor would he make an allowance for the loss of the least moment of time, so just and strict was he in all his ways. Well, as he was looking over poor *Alien's* accompt, he not only found the old score, but also a very great deficiency since the *bill*, or *roll* was delivered to her. Upon this, he resolves that he would immediately wait of her, and examine into the meaning of it; and, in short, 'tis no wonder that *Alien* was so terrified at the thoughts of his coming; for had he come to a *Cesar*, or even an *Alexander*, in the manner he did to her, I am persuaded it would have made them tremble; for as his natural temper was inflexible, so his countenance was no less furious, and his eyes seemed to her, as tho' flashes
of

of lightning darted from them. Upon his approaching near her, she falls down at his feet for *mercy*, being sensible that she had nothing to plead in her own behalf, only alledging that she was so *weak* that she was not able to do any thing; to which he sternly reply'd, Don't tell me of thy weakness, thou art idle; don't think that this shall be an excuse: no, no, I will have my work *done*, or thou shalt severely rue for it; and also I will have full satisfaction for the time thou hast already lost, and with that gave her some smart *lashes*, and told her, that was but a *taste* of what she must expect, unless she would do better than she had already done; and in this stern manner went his way, telling her that she should soon have another visit from him. But who can possibly express, or conceive one quarter of the distress that poor *Alien* was in, her weakness increased upon her, and the lashes *Nomi* gave her, stuck so close to her, that she was scarce able to support herself under them; and the apprehension of his coming again, with the thoughts of what would follow, caused her to chuse *strangling rather than life*, and what method to take she knew not; she had no friend that she knew of, that would *intercede* with *Nomi* for her, neither did she know of any one that would become *surety* for her, nor did she expect it, seeing that as she was a slave she could not *pay* for such assistance. Well, as she found herself to be in this distressed situation, and knew *Nomi* to be inexorable, she thought that she would strive still to *do* the best she could. I would just note that *Alien* had a neighbour, with whom she had been conversant, that came to visit her at this juncture, I think her name was *Knowliddle*, she lived in the hamlet of *Talkmuch*, so called from an ancient family of that name, who were the proprietors of it. Mrs. *Knowliddle* finding *Alien* in
this

this condition, began to enquire into the reason of it, and thus began.

Know. I perceive, neighbour *Alien*, that you are much indisposed; pray what is your disorder? I think the last time I saw you, you was in good spirits.

Alien. You know, neighbour, that one may be well to-day, and dead to-morrow.

Know. Very true; but I am surprized to see such an alteration in you—pray may I not know the cause of it? Perhaps I may be of some service to you.

Alien. I question, neighbour, if you or any one can be of use to me, my case is so desperate.

Know. That's more than you can tell. Pray, neighbour, be so free as to tell me your disorder, and if I do you no good, I hope I shall do you no harm.

Alien. If you remember, some time ago, I told you that a *messenger* came to me, and gave me a *roll*, wherein were such things written as caused me to be very uneasy in my mind; however, by some means or other I got quit of that uneasiness; but very lately I have perused the *roll* over again, which causeth my uneasiness of mind to be greater than ever; so that although I am weak in body, as you see, yet my distress of mind is of much more concern; for I greatly dread the consequence of it.

Know. I thought, neighbour, that you had been more wise than to make yourself uneasy about a thing that hath been so long past. Pray don't mind that; 'tis ten to one if ever you hear more of it.

Alien. Ah! neighbour! was you to feel what I do, on account of it, as knowing that every word in it is true, you would not, neither could you make so light of it; for in my mind, I am as sure, as it is there written, that I shall hear of it again, and that perhaps sooner than will be agreeable

agreeable to me. But this is not all, I have had another *roll* brought to me since that you know of, which is much larger than the first, and full of *indictments* against me on *Nomi's* account, and I think that what was written in the first, is comprehended in the last, neither is this all ; for *Nomi* himself hath been with me, to enquire how matters stand, and having told me my *deficiency*, and what I must expect on account thereof, he lashed me severely, and then left me, telling me that that was but a taste of what I must expect, and that he would soon give me another visit, which I expect from him every day ; and don't you think, neighbour, that this is enough to terrify such a poor *helpless* creature as I am ? If you can be of any use to me, I shall be greatly obliged to you ; for I assure you I know not what to do.

Know. I confess, neighbour, that your case is very desperate, I could not have thought it had been so bad ; but come, *have a good heart*, we use to say when things are at the worst, they will mend.

Alien. But did you ever know any body in my case ?

Know. Any body ? Aye, several.

Alien. And pray what became of 'em ?

Know. Became of 'em ? Why after some time they did very well again, for any thing that I heard of.

Alien. Dear neighbour, do you know by what means they came to be reconciled to *Nomi*, and taken into his favour ?

Know. By what means ? Why by being more *diligent* in their *labour*, and promising him to do *better* for the time to come, &c.

Alien. That is what I was thinking of just before you came in ; but, alas ! for me, I am not *able to do any thing*, and I fear that should I promise him to *do better* for the future, upon my failure

lure thereof, it would enrage him the more, and it would cause him to lay the more stripes upon me. Oh, neighbour ! I am ruined ! I am undone for ever ! I expect nothing but to be laid under irons, or to be sent to prison for life, or that he will kill me upon the spot.

Know. Come, neighbour, pray don't harbour such thoughts ; he may be more favourable than you imagine.

Alien. For my part, I expect no favour from him, inasmuch as I know that I don't *deserve it* ; but as you seem to make so light of it, pray did you never come under his displeasure ?

Know. I can't say but that we have been at odds sometimes, and I have also received a few *lashes* from him, but we soon made it up again.

Alien. Did you so ? then there may be hope for me. Dear neighbour, pray tell me how you managed.

Know. That I will freely ; Why at any time, when I come under his displeasure, (as you know that none of us are exempt from it) I fall down before him, and beg him to forgive me, and *promise* him that I will mind my business better for time to come, &c. and then set to *work* even early and late ; and by this means he is pacified towards me, and we go on very comfortably again ; and I am sure neighbour, that, if you take this method, you will soon *make your peace* with him.

Alien. Alas ! for me, alas ! for me, alas ! for me, *I can do nothing* at all ; I find, neighbour, that you *know little* of my case.

Know. Perhaps I may know as much of your case as any body, and may be as able to give you advice how you *may* extricate yourself out of it, if you *would* but attend to what I say ; but there are many people in our days, who entertain

a notion that they can do nothing, and so in fact, they will not *strive* to do any thing, yet I dare aver, that were they to do their utmost, they would find better *treatment* at the hands of *Nomi*, and they would reap the benefit of it ; but if people will be *obstinate*, they must take what follows.

Alien. If I must *make peace* with *Nomi* by my hard labour, bad will follow me, and no mercy can I expect from him ; make him *satisfaction* for what is past, I cannot ; neither can I do what is my *duty* farther to do, by reason of my great *inability*, so must expect to suffer all that may be laid upon me.

This discourse being ended, Mrs. *Knowlittle* takes her leave of poor *Alien*, to whom she proved to be a *physician of no value*, and left her full of the woful apprehensions of *Nomi's* approach ; in which she was not disappointed, for no sooner had *Knowlittle* left the house, but *Nomi* came in, and that in a more terrible manner than before, he brought an unmerciful *cudgel* in his hand, and without asking any questions, beat her terribly, and so left her as it were gasping for life ; and by what Mr. *Hearing* told me, he frequently paid her such visits ; and as I was informed by Mr. *Intelligence*, the last visit he gave her, he beat her to that degree, that he left her as one dead.

Now at this juncture a kind providence appeared in *Alien's* favour which was this ; a person of *distinction*, (and also of great *abilities*) coming in to this country, (tho' it is to be noted he was in disguise) hearing of the above affair, and being of a most sympathizing disposition, resolved to procure deliverance for this poor captive, and accordingly treats with *Nomi* concerning her, who, besides the purchase of her person, on which he set a great price, would not abate the least mite of what *she* was indebted to him. Well,
Alien's

Alien's friend, finding *Nomi* to be inexorable, cheerfully paid the whole sum, and took an acquittance in full, both for her person, and also for the debt that she had contracted.

Matters being thus adjusted, the next thing he did, was to visit poor *Alien*, and to let her know what he had done for her, who was entirely helpless, and hopeless of deliverance; but when he came to her, it grieved him to the heart, to see what a situation she was in, being to all appearance as one dead. Now her benefactor being an able *physician*, and having proper remedies with him, he made application of a certain medicine which soon brought her to her senses, and also to her speech: I think the first words she said, were, alas! for me, alas! for me, alas for me! her friend asking the cause of her complaint, she said (and that in the bitterness of her soul) *Nomi* will kill me! *Nomi* will kill me! whereupon with the utmost tenderness, he began to speak in a comfortable manner to her. Come (says he) you may fare better than you expect, *Nomi* may not be so severe to you as he hath already been. Oh sir, says she, I can expect no other; why, says he, what have you done to him that you are under such apprehensions? Oh sir, replies she, I have done enough to cause him to shut me up in prison all my days; I have neglected my duty to him, and have run up such a score, and am so much behind hand, that I cannot expect any favour from him; and I cannot say but that I should have justice done me, on account thereof. Well (says he) you seem to justify *Nomi's* proceedings towards you, are you always of this mind? I can't say so, replied she, for sometimes, I think, that he useth me worse than he does my neighbours, and sometimes I think that I have done my duty as well as they, yea better than

some of them, and yet he does not use them as he does me ; and sometimes I wish that there was not such a one upon the earth as he is, or that I was greater than he, that he might not have this power over me. Well, says her benefactor, and how do you find yourself after you have had these reflections ? Oh sir, replies she, it galleth me to the heart, and I could wish that I was annihilated, when this is the case, in order that I might not be guilty of the like again. Well, says he, have you no friend that will undertake to make up this affair for you. No, sir, answers she, not one. Come (says he) don't be too peremptory in your conclusions, perhaps there may be some one, will take pity upon you, and pay your debt, and redeem you also. Oh dear ! sir, says she, is it possible ? could I but entertain such a thought, that I should have such a *friend*, and that I may one day be delivered, I think I could bear with patience what I now feel, and also what I further dread. But oh ! these *rolls*. At which words she began to faint ; which her friend observing, he gave her a rich cordial that soon revived her spirits. When she was recovered he asked her what she meant by these *rolls* ? one of these *rolls*, says she, was brought me by a pursuivant, a considerable time ago, the contents whereof caused me to be more diligent in my work for a time, but the sense of it wore gradually off my mind, and I became as careless as ever ; soon after I had a second messenger sent to me with another *roll*, which was much larger than the former, full of nothing but charges against me, and that upon *Nomi's* account ; upon my reading this, the former one came fresh into my mind, and taking another view of it, and weighing both together, I found myself to be infinitely wanting ; both of them I have still by me, and the consequence of what is con-

tained

tained in them (at times) fills me with horror. Well, says he, as you have those *rolls* by you, pray let me see them : accordingly she soon produced them, and he taking them into his hands, perused them over ; when he had so done, he addresseth himself to her again. I see (says he) that here is a just account kept, and you acknowledge yourself to be criminal in running up such a score ; now what you have to say for yourself that justice should not take place against you ? To which *Alien* replied, (trembling) nothing at all, sir. Well, says he, as you have made this confession, and justified *Nomi*, in his proceedings towards you, I now tell you for your consolation, that I have fully discharged your debt, even to the last mite, and here for your satisfaction, see the acquittance I have from him ; I have also *purchased* your person from slavery, so that you are entirely *free* from his dominion, and you may, from henceforth, look him in the face without fear, and may boldly tell him (if ever he comes to visit you) that he hath nothing to charge you with ; however as to these *rolls*, it will be proper to keep them by you, they may be useful to peruse, that you may keep in memory what you have been delivered from ; and you may be sure that they will never be hurtful to you, inasmuch as the charges contained in them are cancel'd.

But what tongue can express, or heart conceive, the rapture of joy that was in this poor creature ! Words failed her to express her thankfulness ; all that she could do was, to fall down at his feet, with tears of gratitude and love, for the rapture she was in quite overwhelmed her, so that she lay as it were breathless for a time ; but he, in his usual tenderness, gave her a fresh *cordial*, which soon revived her, and she again began to renew her expressions of gratitude, telling him, she should be

bound to serve him as long as she had breath, &c. But he soon prevented her, by telling her, that as he had freed her from *Nomi*, all that he required of her was, to follow the directions that he should give her; and now, says he, as you are in a country where you will meet with many adversaries, hasten out of it directly, *regard none of your stuff*, neither your dearest friend; and here is *Mr. Intelligence*, who will be your guide thro' these *deserts* to the lodge of *Reliance*, which stands upon the border of the plain of *Hope*, where you will be in safety, and every thing that is necessary will be provided for you, and, in convenient time, I will come and visit you there.

When she had expressed her gratitude to him, and *Mr. Intelligence*, for his readiness to accompany her, (as he well knew the road) her *benefactor* anointed the wounds that *Nomi* had made, with some *sovereign* balsam that he had with him, which soon effected a cure, and he also gave her something to bear her *expences* on the road; so wishing her a good journey, for the present, bids her adieu.

Now I saw in my dream, that *Alien* made no delay, but very chearfully set out with her guide towards the lodge that she was directed to: she seem'd, at first setting out, as tho' she mattered neither thick nor thin; bushes and brambles were but as stubble before her; every hill seemed to become a plain, and she would be ever talking of and extolling her *deliverer*, repeating, again and again, what he had done for her, and would be recounting the circumstances she had been in, and how she must have gone to *prison* for life, had he not paid her *debt*, &c. Notwithstanding after a while, poor thing! she began to lag by the way, and would often say, Oh! that I could get sight of the *lodge*! But when she had taken a little refreshment, she would go on pretty chearfully again: sometimes

sometimes when she found herself tired, she would be casting her eye back ; not with a desire to return, but lest *Nomi* should be pursuing her ; and if at any time she heard a rustling among the bushes, it would make her start again ; at which times she found her *guide* to be very encouraging to her. By and by she came within sight of the *lodge* ; at which she greatly rejoiced, and the road being good the remainder of the way, she soon arrived at her desired port, where she was received with the utmost pleasure, and also entertained with every thing that was necessary for her, and there kept in the greatest safety. Here she was also delivered from all apprehensions of *Nomi's* following her, and sometimes in a *sun-shiny* day would take a turn in the plain of *Hope*, and garnish herself with the *flowers* that grow thereon. But although this was her happy situation, yet she was not altogether free from being disturbed ; for some of her old acquaintance finding out where she was, would often be visiting her, and that upon pretence of great friendship to her ; tho' after some time, she found them out, so that she neither desired their company, nor bade them welcome : however they would be still renewing their visits, so that, in short, she was obliged to forbid them coming any more ; but they regarded her not : now, among the rest, who should come but Mrs. *Know-little*, Mrs. *Self-ease* and Mrs. *Carnality*, and they indeed came upon her (as I may say) when she was not very well provided for receiving them, being in her dishabille, which dashed her a little for the present : and she received them very coldly ; by her looks she seemed as tho she had rather that they had tarried at home ; however they did not seem to mind that, but addressed her with an air of chearfulness, with a how-d'ye-do, Mrs. *Alien*, I hope you are well, and I am glad to see you,

Ec. but I observed that *Alien* did not say, I am glad to see you, nor did she ask them to take a place; nevertheless they must needs have some chat with her, and *Knowlittle* began.

Know. Why, neighbour *Alien*, I was greatly surprized when I heard that you had left our country, especially as you was so very weak when I saw you the other day.

Alien. Indeed, neighbour, you can't be more surprized than I am myself; for I am sure it was not what I expected.

Know. Well, but by what means did you get such a sudden cure?

Alien. By a *physician*, which you never saw, and perhaps never may.

Know. But how came you to take such a journey after such an illness? for my part, I should have been afraid of a relapse.

Alien. I was so bent upon my journey, that, for my part, I feared nothing.

Self-ease. For my part, I think it was a very hazardous thing; I should have been for staying a little longer.

Alien. No time like the time present.

Know. But what d'ye think *Nomi* will say when he comes to hear of it?

Alien. *Nomi* has no business with me.

Know. No? we have only your bare word for that; I'll be bold to say that when *Nomi* knows of it, and finds out where you are, he will soon fetch you back, not that we shall trouble ourselves about it.

Alien. And I am bold to say he will not; if he does, he hath no right to do so, and as for what you say, I matter not.

Know. Come, neighbour, don't stand in your own light, although you have a fine house over you

you now, this may not last always; I dare say that *Nomi* will receive you kindly, if you return voluntarily, and will use you as well as he does us, and I am sure that we have no reason to complain of him; and, I dare say, you will have no reason neither.

Self-ease. And I dare say so too.

Carnality. And I dare say so too.

Alien. There may be but little truth in your dare-says; but I am sure that my dare-say is true.

Know. Pray what is your dare-say, neighbour, will you not tell us?

Alien. Yes, I will. I dare say, and that with boldness, that you will find that *Nomi* will call you to an account, and, if he is not paid the utmost farthing for your lost time, he will arrest you for it, and throw you in prison for life; and you, I am sure, dare not say but that you are indebted to him.

Self-ease. We live at ease under him at present, however, and perhaps as to what you say will follow, you may be mistaken.

Carnality. Come, neighbour, don't judge so hard; you know with what pleasure we have spent the past time of our lives, and why may it not continue? Come, do go back with us, we hope to have a good neighbour of you still.

Alien. No, not I;—I hope that I am bound another way, and shall have better neighbours.

Well, at last, finding that they could not prevail upon her to go back with them, they went their way, and *Alien* was glad to get quit of their company.

But little did *Alien* think what was plotting against her in the parts from whence she came, and as little did she expect of the consequences that followed. Her leaving these parts, we
may

may be sure soon took air, and no small stir there was about it; insomuch that the *prince* himself had presently intelligence of it, which put him in a great rage; for although he had such a number of subjects, yet he was bent upon it not to lose one of them, and so resolved he was not to lose this; for, at all events, he was determined to bring her back, if she was to be found in the world.

Whereupon he immediately called a council together, (of such as he could put most confidence in) in order to consult what measures to take, that he might accomplish this important affair. Now the names of those that were summoned and appeared, were as they stand upon the following list. Mr. *Sagacity*, Mr. *Humanprudence*, Mr. *Hategood*, and his brother Mr. *Letgood*; Mr. *Distrust*, Mr. *Doubtful*, Mr. *Legality*, Mr. *Self-confidence*, Mr. *Presumption*, Mr. *Carnal-reason*, and his brother Mr. *Carnal-security*; Mr. *Pride*, Mr. *Formality*, Mr. *Hypocrisy*, Mr. *Self-conceit*, Mr. *Love-the-world*, Mr. *Atheist*, Mr. *Deist*, and Mr. *Self-Homicide*, (which last was as great a villain as any of them all; with several others, whose names I cannot now recollect, all of them being of one family, and all relations of the *prince*; consequently, would, to the utmost of their power, stand firm and true to him; and so there was no occasion for them to be sworn.

Well, these being convened together, their *prince* informed them of the cause of it, expressing his great concern that such a *subject* should thus elope from him, and requiring their assistance to bring her back; for my part, says he, I will be as indefatigable as any of you, and shall not think much of my labour, so that I gain my point; accordingly they all with one voice assured him of their true allegiance, and their readiness to assist him in this affair.

Well,

The next thing was to consult what was the most prudent method to take, in order that they might not meet with a disappointment, concerning which some said one thing, and some another. Some were for gaining her by force of arms, to which Mr. *Sagacity* replied, that such a procedure might not be adviseable; for, says he, that may make too much noise, and so cause our attempt to prove fruitless; but my advice is, that two of us may be sent with a commission from our *prince*, to the place where she is, and endeavour to persuade her to come back as a volunteer; and if that should succeed, it will save any more trouble, or charge; but if this method will not do, let two more be sent, and if they don't succeed, then come upon her by force of arms; and to this advice they all agreed, and the *prince* gave consent. But first of all (says he) do any of you know to what refuge she is fled? To which Mr. *Sagacity* replied, that he was informed she had taken shelter in the lodge called *Reliance*, which standeth on the borders of the plain of *Hope*. Is she so, replied, the *prince*? then she will not be so easily recovered as you may imagine, but however, some that have been at a place of that name have been recovered, and why not she? and I think that Mr. *Sagacity's* proposal is the only method we can take, for as I remember, it was by such methods that we have brought others from it.

The next thing, was to consult who to send on this business, which all of them seemed forward enough to be employed in; but *Abaddon*, (which was the prince's name) in order that there should be no contest among them, said, that as Mr. *Sagacity's* opinion was good and approved of by all, and as he knew where to find her, he might be proper to be one that should undertake this business, and Mr. *Carnal-reason* to be the other: this
being

being agreed on, the *prince* gave them commission, which they readily obey'd, and immediately set forward to put it in execution.

Well, it was not long before they came to the *ledge*, and finding *Alien* at home, they began to address her with a deal of seeming friendship; and she, not suspecting, began to be free with them, and to listen to their discourse, which was very ensnaring. But anon they began to talk about her returning back again with them, suggesting how well it would be taken by their Prince, and what great things he would do for her, by securing her from *Nomi*, &c. But when she heard them speak of returning, she soon discovered the cheat, and clapping both her fingers in her ears, would not hear any more of it, but got out of their company.

When they found that what they said had no effect upon her, so as to prevail upon her to return, they went back again to their company, and gave an account of their ill success; whereupon it was agreed to send other two, and who should be fixed upon, but Mr. *Hategood* and his brother Mr. *Letgood*, to whom full power was given to do their utmost to accomplish the end they had in view. But before these *messengers* came, *Alien* was gone from the *ledge*, (of which by-and-by) and so back they returned again, without doing any business; but when they came to give up their account, what a bustle was there! the *prince* storming and threatening, and, in short, every thing in confusion. At length, being more calm, a consultation arose concerning farther measures to be taken; and as they had some intimation what road she was gone, and whither bound, it was thought proper that the utmost efforts should be made to surprize her on the road, to which they all agreed, and all,

to

to a man, said that nothing should be wanting on their part. Says *Distrust*, I'll engage that my wife *Timorous* will be a good hand in this affair; and so will my wife *Dissidence*, said *Doubtful*; and I'll not be wanting, said *Self-Homicide*; in short, all of them, in their turn, agreed to do what in lay to recover her; but if they should fail in that, they would distress her as much as possible; and one of them being not content with this, said, And I'll engage to our assistance Mrs. *Self-ease* and Mrs. *Carnality*, who are acquainted with her, and also were very intimate with her, and perhaps may again, if they happen to light of her: there is likewise, says he, Mrs. *Lust-of-the-eye*, the milliner, Mrs. *Pride-of-life*, the mantua-maker, and Mrs. *Lust-of-the-flesh*, who is their associate; all these being *Alien's* old friends, I dare say, will, in their turn, be very useful to your *highness* in bringing her back again; for there is not a town or village, fair or market, but what are at some time or other frequented by one or other of them; and I make no doubt but that one or more of them will some day meet with her.

This stratagem being highly applauded by them all, *Abaddon* proceeds to give them their commission, the purport of which was, that they should pursue *Alien*, and wherever they found her, *disturb, distress, annoy, molest, take*, and, if possible, bring her back to him, either alive or dead. And, for my part, (says he) nothing will be wanting in me to assist you at all times and seasons, and so speed you well.

The commission being thus given them, they made no delay to put it in execution; so dressing themselves in a disguised habit, every one took his way; the success that they met with may be seen hereafter: but now I shall return to *Alien*.

Before

Before the aforesaid second messengers, *viz.* *Hategood* and *Letgood*, came to the lodge where *Alien* was, her kind *benefactor* came to visit her there, and that in a different *dress* from what she saw him in before, he being then in *disguise*, but now in a *princely* habit; and, I think, I never saw a more amiable person in my life; his countenance was so *majestic*, and his form so delicate that, in short, I never saw one to compare with him, and yet so *mild*, and so courteous, that it was the greatest pleasure in the world to be in his company; those that he was pleased to favour with it, found themselves much refreshed with his delightful conversation.

Now what past between him and *Alien*, so far as I heard of it, and what I learnt of my three friends, I shall here relate. It must be thought that *Alien* during her residence at this lodge, was (at times) very anxious for the arrival of him that had wrought out so great a deliverance for her; and as he had before told her that he would come to her at this place, she was often giving a look-out for him, and that many times with a degree of impatience and she was the more solicitous on account of the frequent visits she received from her old *neighbours*; for she longed to be entirely free from such company. But who can express the joy that was in her heart when she heard the sound of his *chariot-wheels* approaching the lodge; and as that was so transporting to her, much more so was his appearance when he entered therein; for as soon as she saw him, she was so overcome with joy, that she fell down at his feet; but he, with the greatest tenderness, raised her in his arms, and supported her, where he held her until she revived again; he then, with the utmost ardour of affection, embraced her, bidding her to be of good cheer, and gave her a cordial to support her fainting spirits:
but

but when all was done, she could do little more to express what was in her heart, than by her looks, and a flow of tears, which he looked upon with as much pleasure as if she had uttered the greatest flow of words.

Things of this nature being past, he began to talk to her in the following manner, or to this effect : says he, I am fully satisfied that the rehearsal of what I have lately done for you will not in any measure be disagreeable to you, inasmuch as you seem to have a grateful sense of it upon your mind ; but that is not my present business ; what I have to do at this time, is to let you know the cause why I did so ; and what you are farther to be employ'd in ; as well as to give you some necessary directions how to proceed, and to furnish you with such conveniencies as you will stand in absolute need of.

And, first, as to the cause of, or reason why I delivered you out of the hands of *Nomi*, and paid the *debt* you had contracted with him, and also the full price of your *redemption* ; it was not because of the *misery* you was in under him, nor upon the account of what you expected would be your future case, *viz.* to be thrown into prison for life. No, but one reason was, because I had *fixed* my affections upon you before ever you owed *Nomi* one farthing : and although you was thus in a state of *slavery*, and had also made yourself such a *bankrupt*, yet my *love* to you never in the least abated, but continued more true than the needle to the pole ; and I could no longer bear to see, or hear of your distressed circumstances. Another reason was, that you might be entirely free from bondage, and also from the apprehensions of what you feared would come upon you. And a third reason was, because I could not bear
that

that *Nemi* should have it to say, that you owed him the least mite ; neither was I willing that he should be *wronged* in the least degree. And now as the intenseness of my love to you was such in time *past*, so it remains still the same ; and I not only have done this for you, but have also *fixed* upon you as my *bride*, and spouse, [this relation made *Alien* begin greatly to rejoice] and might, continued he, have taken you directly with me into that country whereof I am prince, which country is called the *Land of Light* ; did it seem meet, for I can, for your satisfaction, assure you, that you will be very acceptable to my *father*, inasmuch as he hath perfect knowledge of you, and of all things that I have transacted on your account, it being his will it should be so ; [this again puts her into high spirits] but as to your going with me now, it must not be so ; for as you have been a spendthrift hitherto, and have cost me so dear, you are obligated to walk it on foot ; in which pilgrimage, dangers and difficulties you must expect. At this news, her countenance began to look sad, because she longed to go with him ; which he observing, said, Come, don't be cast down, I shall often give you a *visit* upon the road, and that at such times when you have most need of it. This put her in a little heart again. And now come with me (says he) to the top of the lodge, and from thence, I will point out to you part of the road that you must go, and also give you some directions how to proceed, and behave therein, which is the second thing I proposed to inform you of.

When they were there, and had a full prospect of the plain of *Hope* before them, he says to her, Now take diligent heed to the things I am going to inform you of : You see (says he) along the

the midst of the plain a *strait, narrow road*? To which she replied, Yes. And at the further side of the plain, you see an *eminence* fronting the road? To which she replied, Yes. And do you not see upon the top of the eminence a lodge? To which she replied, I think I do. Well, (says he) that is the way you are to go, and be sure to take great care that you step not out of it, either to the right hand, or left; and then you may be sure you will not be exposed to any danger; but if you step aside, you know not what will be the consequence, for many enemies you have, and they will be secretly laying traps and pitfalls by the way side, in order to ensnare you, which I now inform you of, in order that you may be the more watchful; and when you come to the lodge through which you are to pass, (and which belongs to me) you may with the greatest boldness desire the *porter* to give you entrance; when he asketh you by what authority you so do, tell him that you are come in the name of *ISHI*, for that is my name; and by this name you shall *call* me throughout your pilgrimage; and in order that the *porter* may be sure that you are no impostor, take this *certificate* with you, which is sealed and signed by my own hand; and, if required, you may shew it him for his satisfaction; this certificate will be a pass for you, not only there, but to the end of your journey: and when the *porter* asketh what your name is, tell him, that it is *Hephezibab*, because my delight is in you, and you shall no more be called *Alien*, for you are no longer a stranger in a strange land. And as the good people of the house will be enquiring of you concerning several things, you may give them an information from whence you came, the state you were in, and of the messengers that came to you; you may likewise acquaint them with the *rolls* that were brought you, the behaviour

of *Nomi* to you, and the apprehensions you were under on his account, and how I delivered you from him; also such other events as you have known since that time: which will be a means to endear you to them, and cause them to be more free with you: this also you are to observe, *viz.* to be conformable to the rules of the family in every respect, and then they will be the more ready to give you farther instructions how, and in what manner, you shall behave through the remaining part of your journey. Now, says he, come with me into the ward-robe, and there (in order that you may be more acceptable to them, or to any other house, or lodge you come to) I will cloath you with such *apparel* as shall cause you to be amiable in their sight; and this, with other favours, are included in the third thing I was to do for you. When he had brought her into the ward-robe, he stript her of her *slave's* clothing, which he did with such decency, that she was not *ashamed*, and clothed her again with *change of apparel* from head to foot, which was so beautiful, that none but a *king's daughter* is worthy to wear it. The first garment he put upon her was all of *wrought gold*; the second all of *needle-work*; and the third of a changeable colour: he then put round her waist a most curious *girdle*, and on her feet shoes of the richest make, and of such substance, that they would last even to the end of her pilgrimage. Well, when she was thus adorned, her Lord *ISHI* seemed to look upon her with the greatest degree of pleasure; and I think that she was as comely a woman as ever I saw, notwithstanding her complexion was something *swartby*: he gave her also a most useful and beautiful *monitor* of his own composing, which he told her would be of great use to her in her travels; for, says he, whenever you hear this *monitor* strike, you are about to step out of the road, or else you have done

done it before, and this you are to take particular care, not to disregard the striking of it.

No doubt but these fine things raised a little ambition in her breast, and if one had known her mind, I dare say, that she wanted to coach it away with him, and especially as she heard him say, that she must walk it on foot, and also pass through many trials and dangers, and which indeed might cause her a little to recoil, as knowing her own weakness ; however this was, she speaks to him thus ; (but in a very modest manner) Oh, my Lord, how shall I, a *weak*, silly woman, be able to encounter the many enemies that I may meet with in the road, seeing I have nothing to defend myself withal, and should I be attacked by any of them, what shall I do ? Well, (replied he) that you may not be disheartened in that respect, come with me into the *armory*, where you shall be furnished with weapons of proof ; so taking her thither, he put a *helmet* upon her head, a *breast-plate* upon her breast, a *shield* upon her arm, a *sword* in her hand, with another weapon called *non-resistance*. When she was thus accoutred, she begun to make another plea ; But, my dear Lord ISHI, (says she) these I have not proved, and how shall I, or how can I make use of them ? The *helmet* indeed will guard my head, and the *breast-plate* may defend my breast ; but alas ! this *shield* I cannot wield, for I find it is not in my power so much as to move it, and what shall I do if an enemy should throw any darts against me ? And as to this *sword*, I make no doubt but it would cut a man *asunder*, was it in a hand that was able to brandish it ; but for my part, I cannot ; I rather think that a *sling* and a *stone* would be more fit for me. . To which he replied, these will be more familiar to you in time ; and you know not what execution you may

do, when you stand in need of using them : but that you may not be discouraged, if it happen so, that you fail in using them, and your enemy should for a time get the advantage over you, and you should not be able to make use of the weapon, called *Nonresistance* ; I myself will come to your relief, and will deliver you from the hand of every foe. This news began to put her in good spirits again, and made her desirous to set forward on her journey ; so her Lord, giving her a kind embrace, and something for her refreshment on the way, took his leave of her for that time, though no doubt with great reluctance on *Hepzibah's* part.

Now I saw in my dream, that a *sister* of *Hepzibah* came to visit her just as she was preparing to set out on her journey ; I think her name was *Orpah* ; she was a sister by the father, but not by the mother. She, finding her ready for marching, says to her, Whither away, *sister* ; I think you seem as though you are about taking a journey ? So I am, replied *Hepzibah*, and should be glad were you going with me. Pray (replied *Orpah*) whither are you going, *sister* ? To tell you plainly, says *Hepzibah*, I am now leaving the land of which I was a native, and bred up in, and am going to the land of *Light*. Are you so ? replied *Orpah*, I think you are much in the right of it ; for I am sure there is nothing to be got here but age, and old cloths, as we use to say ; I have heard much talk of that country you speak of, they say, that it is a fine country indeed, and that there are none who go thither, but what get very rich, and really I almost have a mind to go with you, if I thought that I should be accepted of when I came there. Well, *sister*, replied *Hepzibah*, if this is your mind, and you have no other scruple but that, come forward, I shall be glad

glad of your company : for my part, I must lose no time ; and for your encouragement, I am informed, that none who go to this country re ever turned back again. Upon her saying this, *Orpah* seemed to take heart, and accordingly sets out with her.

I observed that at their first setting out, they discoursed together about the country whither they were bound, and the privileges they expected to be favoured with, when they came there, &c. And pray, sister, says *Orpah*, if I may be so free, what was it that first animated you to remove from your native country, and go to this ?

Hepzibah. To relate every circumstance would take up much time. But don't you remember, sister, that a while ago a messenger came to me from a certain court, and brought me a roll, and what uneasiness it gave me ?

Orp. Remember it, sister ! yes, very well ; I also remember that a messenger (and very like it was the same) brought me one likewise, which put me into a great consternation ; but in a little time it wore off : the roll I have still by me.

Hepb. Have you so, sister ! I likewise have mine ; let us compare them together. Accordingly they compared their rolls, and found them to amount to near one and the same ; at which *Hepzibah* seemed to rejoice. Well, sister, (continued she) and did you not hear of a second messenger that came to me, which brought me another roll, and what a tremor it put me in, &c.

Orp. Yes, yes, sister, I heard of it, and also had a second messenger with a roll to me, which I am sure affrighted me very much ; I did not recover it for a considerable time ; and that roll I have with me likewise.

Heph. I am glad of that, sister, come let us compare it with mine, which she directly produceth, and when compared, they found them to tally very near together, only I observed, that there was some difference in the seals that were upon them, which they overlooked. Well, sister, (continued *Hephzibah*) as you have heard of these two circumstances; no doubt but that you also heard of the treatment I had from *Nomi*, the apprehensions I was under on his account, and how I expected, he would serve me in the end?

Orp. Yes, sister, that was noised enough abroad, you know very well that neighbour *Know-little*, who came to visit you at that time, is a brave hand at spreading things about, and I do assure you sister, that I han't gone altogether without some of *Nomi's* discipline, I am sure he almost knocked me down several times, don't you see the marks he gave me in my forehead?

Heph. Well, sister, and how did you make it up with him again? you went on pretty quietly with him after this, did you not?

Orp. Why the method I took was to promise him to behave better for the future, and that I would *work* early and late, which accordingly I did; yet for all this we had not a thorough tranquillity, for when I failed of *doing* my task, he would often give me very severe lashes, so that I often wished that there was no such one as a *Nomi* in the world, and I should be glad to have got from under his dominion at any rate; I am glad that I came to visit you this Morning, and that I am got thus far out of his reach, but pray sister, how got you from him at last? I think you have not told me that yet.

Heph. That I was about to do, sister, for I do assure you it is a delightful theme to me, and I shall talk of it at every friend's house I come to, throughout

throughout my pilgrimage. The manner of my deliverance was this ; at the time when I was in the utmost distress, on *Nomi's* account, expecting nothing from him but present death, or imprisonment, a person of *distinction* came into our country, and hearing of my case, and being a person of a very compassionate spirit, he was bent upon my deliverance ; and accordingly goes to *Nomi*, and pays all that I was indebted to him ; then he came, and gave me an account thereof ; and, for my satisfaction, shewed me my acquittance, both for my *debt*, and also for the *purchase* of my person, when he had so done, he gave me a sovereign balm to heal the wounds that *Nomi* had made, and then directed me to the lodge from whence we came, which hath been a delightful place unto me. This, in brief, is the history of my deliverance.

Orp. Alas for me, my *debts* are yet unpaid ! you may travel on without fear ; but, as for me, *Nomi* may pursue after, and arrest me, and bring me back again, and throw me into prison.

Heph. Come, sister, don't be dismay'd ; you know not but that your debt is paid also, altho' you have not the knowledge of it as yet.

Orp. But, pray sister, how did you get this apparel you now wear, and also those weapons for your defence in time of danger ?

Heph. Why, sister, the same person that *purchased* my freedom, came to visit me at yonder lodge, and there cloathed and armed me, as as you now see, and also gave me directions how to proceed on my journey.

Orp. But what shall I do, sister, that have none of these things ? how shall I be accepted of at the lodge before us ? and what shall I do to withstand an enemy, should I be attacked ?

Heph.

Heph. Come sister, don't be discouraged concerning this; you don't know but my kind *benefactor* may meet you at the lodge whither we are going, and confer upon you the same privileges as he has upon me. With this *Orpab* seemed to take heart again, and went on more chearful, being encouraged by what *Hepbzibab* said to her,

Well, sister, said *Hepbzibab*, now let us turn our discourse to another subject. What thoughts had you of *Nomi*, when you was under his discipline?

Orp. Why, sister, I thought that he used me very cruelly: Did not you?

Heph. I own that I did at first; but afterwards when I considered that the whole of my time was his due, I could not so much blame him; nay, I could rather justify his proceedings towards me

Orp. For my part, I could not; neither can I yet; because I think that I wrought as hard as any slave he had; and I think that he might have passed by the loss of a little time.

Heph. But don't you know, sister, that the *whole* of our time was his due?

Orp. Perhaps it may be so; but when one does the *best* one can, what more can he desire? I am sure that I did all that was in my power, and the best that is can do no more.

At this confession of *Orpab*, I thought that *Hepbzibab* began to look something cool, and says to her, well sister, I have one thing more to talk to you about.

Orp. Say on, sister.

Heph. You remember that when we sat out this morning on our journey, our discourse was chiefly about the excellency of the country whither we are going, and a delightful theme

it is ; but as my kind *benefactor* told me, that I must expect to meet with difficulties on the road, it will not be amiss if we talk of them also, that when they come upon us, it may not seem as tho' some *strange thing happened to us*, and so we be tempted to repent our bargain.

Orp. Dear sister ! who would grudge to go through a few difficulties, so that we arrive there at last.

Heph. Perhaps the difficulties and dangers we are to go through, may be more and greater than you and I at present imagine ; for I do assure you, that I have been informed of some that have travelled this road, who have been sadly put to it in the way, and that not only by thieves and robbers that infest the road, but also have been *cruelly tortured, mocked, scourged, and also were put under bonds, and imprisonments, of which some were stoned, others were slain with the sword, and others went through various afflictions and great torment from their enemies, and all because they sought this country whither we are bound ; and if we should escape such things as they went through, we may esteem it as a great privilege.* Now, sister, what think you of this ? At this news, *Orpab's* countenance began to change, and making a full stop, she says, indeed sister, these are *hard sayings* : I shall never be able to go through the half of this ; you may do as you please ; but for my part, I'll even return again ; for if I go with you, I may be killed and if I return, I can but die. So *Orpab* coming to this resolution they *wept upon each other*, *Orpab* returned back to her slavery, and *Hephzibah* set her face towards the lodge.

See how the *pilgrim* trips the plain,
Her native place desires no more ;

Nor

Nor will she there return again,
But hasten to the wish'd-for shore.

Now I saw, that altho' the return of *Orpah* caused *Hephzibah* to look somewhat sad, yet she began to gird up her loins, and set forward with more intenseness than before ; and as it was the spring time of the year, a pleasant walk, for the most part, she had ; the sun shining with resplendent rays, and the gentle breezes fanning around her ; the birds chaunting forth their melodious notes, and the doves uttering forth their pleasant voices in the adjacent groves ; the plain bespangled with various sorts of flowers, and a chrystal stream running by her side most part of the way : neither had she much disturbance in the road ; but this I observed, that Mr. *Pride* would now and then cross the road, which sometimes put her to a stand ; tho' being but little acquainted with him, she had not much apprehension of danger from him. Well, thus she went on till she came near the hill on which the lodge was, and now, night approaching, and perceiving the ascent to be somewhat steeper than she expected, she began to be a little out of heart, thinking that she should not be able to reach the lodge that night, and wished for a convenient lodging at the foot of the hill, until morning.

Whilst she was thus musing, a man with a grave and solid countenance, and in a plain habit, coming up to her, accosts her in the following manner, and that in a very mild and soothing accent ; Fair one, says he, I think you seem to be very much fatigued ; pray, may I be so free as to ask you how far you are travelling to-night ? Sir, said she, my intention was to reach the lodge on the top of the hill, but I fear I cannot attain it.

Attain

Attain it ! says he, no, that you cannot, as it is so late, and you much fatigued already : do you consider the length and steepness of the hill ? and should you be overtaken with night, you may lose your way, and you know not what dangers you may fall into ; come, be content, and go with me to my homely habitation, what entertainment I have, you are welcome to, and you may set forward in the morning as early as you please, and I, or some of my maidens, will put you in the road again, and bear you company up the hill. This suiting with what she before had been thinking of, she returned him thanks, and said that she would accept of his kind offer ; but as the old gentleman was turning about to conduct her to his house, she remembered that this was one of the men that came to persuade her to go back when she was at the former lodge, and immediately her *monitor* struck, which caused her to refrain from following him, and so she kept on her road ; upon which he called after her, but to little purpose ; she told him that her mind was altered, and that she was determined to reach to the lodge, if possible ; I thing that this gentleman was Mr. *Sagacity*.

Now I saw that she went on with fresh vigour, lest she should be benighted, or at least should meet with an enemy that might molest her ; when she came to the foot of the hill, her spirits again began to sink with the thoughts that she could not be able to reach the top of it that night ; but taking some refreshment, she began to ascend the hill, and went on really better than I expected, before it was quite dark she came to the lodge.

But who can tell what tremor of mind she was in, lest she should not be accepted of there ! If
I knock

I knock at the gate, thought she, and be refused entrance, what shall I do, and whither shall I go? And the certificate, that her Lord gave for her admittance, being out of her mind, she halted and hankered about the outside of the gate; she durst not venture to come up to it, but only look'd at it with a wishful eye; and in this dilemma she continued some time. At length the *porter*, or watchman, whose name was *Shepherd*, giving a look out, and seeing a stranger before the gate, steps to her and asked her in a very affable manner, whom she sought and what she wanted? to which she replied (trembling) that she desired to have a lodging in this house to-night, if it might be. The *porter* then asked her who directed her thither? to which she said that she was directed there by Lord ISHI; the *porter* replied, We deny none admittance here, that come in his name; come, step you into the *porch*, whilst I call the family together, which is our usual custom; and if they like your talk, you will be as one born in the house; so leaving her a little, he steps in, and lets the family know what a guest he had got in the *porch*, which gave them great joy and pleasure.

But what tongue can express the fear that poor *Hephzibah* was in, lest the family should not approve of the account she had to give of herself: sometimes she would be ready to wish, that she had not come there, tho' she durst not entertain so much as a thought of returning back.

Whilst she was in this quandary, the family came, and in a very courteous manner saluted her, and observing her tremor, desired her not to be discouraged, inasmuch as they knew how to sympathize with her, and having taken their places, Mr. *Shepherd*, the *watchman*, began to interrogate her concerning her native country, her behaviour

haviour in it, and what befel her there ; the manner how she was delivered out of it, and the place where she took her first residence after she came away ? to all which she gave him satisfactory answers. Then he asked her what visitors she had when at the lodge, which she told him ; and last of all, says she, with a degree of rapture, my Lord ISHI came to visit me there, at which they all seemed to be delighted.

Well, said Mr. *Shepherd*, and what conversation had Lord ISHI with you ? Here she told him all that had past between them, and how she was directed by him to this house, as it lay in her direct way to the *land of light*, whither she was travelling. And what, says he, did he farther do for you ? why, says she, he gave me a *certificate*, signed and sealed in his own name, which he told me would be a pass for me throughout my journey ; Mr. *Shepherd* replied, I am glad of that, pray let me see it ; so she produced it. And when they had perused it, they expressed their satisfaction therewith. Well, says he, and what did Lord ISHI do for you more ? why, says she, he took me into the *wardrobe*, and gave me these garments you see upon me, and he took me, into the *armory*, and accouter'd me with these weapons you see, for my defence in time of danger. Very well, replies he, and what further ? says she, he told me that you, the good people of this house, would give me directions how I should behave in the remaining part of my pilgrimage ; and he also said that he would now and then visit me in the way, especially in time of danger. These accounts gave them all satisfaction, and they, with one consent, agreed to admit her into the family ; but they told her, that as it was their custom to receive none into the house till they were first bathed ; so it was necessary for her to submit thereto,

to which she readily consented : after that was performed, they, with joy, brought her into the *lodge*, and she became as one of the family, and with the greatest freedom partook of every thing the house afforded, which indeed proved to be rich provision to her.

The morning being come, *Hepbzibah* began to prepare to set forward on her journey ; but the virgins belonging to the lodge told her, that she must not go as yet, because they wanted to have farther conversation with her ; upon which she consented to stay another day with them ; and being sat together, they began to discourse concerning the country she came from, and the vast disproportion there was betwixt it and that to which she was travelling. Their talk also was very much about the *prince* of the land of *light*, the love he bears to pilgrims, the certainty of the continuance of it, and many such like things, which afforded them a great degree of pleasure : they also desired her to give them a fresh rehearsal of her case, when in the *region of the shadow of death*, and the manner of her coming out of it, and by what means ; to all which she gave them a more particular account than before she had done.

They also asked her several questions relative to the occurrences that happened to her when she was in the lodge of *Reliance*, to which she gave them satisfactory answers. She likewise told them the story of her sister *Orpah*, and how she came over the plain of *Hope* alone, and what a pleasant journey she had. And did you not, say they, meet with some interruption in the plain ? because many times it is infested with thieves. No great matter, replied she, only one person that look'd a little suspicious, would sometimes cross the road, which put me to a stand. Aye, we
know

know him, say they, he is as arrant a villain as can be, and as great an enemy to pilgrims as any in the world; and you must expect to meet with him again, before you get to your journey's end; his name is *Pride*, and a very proper one it is, for he affects such variety of dress, that you will find it a hard matter to know him; so you will do well to be upon your guard, lest he surprize you before you are aware. But did you meet with no other molestation upon the plain? Yes, said she, as it grew towards evening, and near sun-set, finding myself somewhat fatigued, and seeing the hill before me to be steeper than I expected, I began to despair of getting to the top of it that night, whereupon I began to wish that I could find a lodging thereabout, and so to set forward in the morning. Whilst I was thus thinking, a person came up to me, (whom I did not know at first) and very kindly invited me to his house, and as he seemed to be a venerable person, I consented to go with him; but when I was about to follow him, I perceived that he was one of them that would have persuaded me to go back to my native country, when I was at the lodge of *reliance*, whereupon I immediately turned from him, and came forward on my way. Oh, says one of the virgins, that is old *Sagacity*, we know him also; 'tis well you escaped from him; he hath been a deluder of many, all of whom have found him very prejudicial to them.

As they were talking of the above, Mr. *Shepherd*, the *watchman*, came into the room where they were, and in a pleasant manner says to them, I am glad to see you thus employed; pray may I not know what you have been discoursing about? Yes, and welcome, say they; and accordingly they related to him all that had past, which gave him much satisfaction. Well, now, says he, (turning to *Hepzibah*) pray let me have a little talk with you; but, first of all, give me leave to enquire
after

after your name ; I should have done it yesternight, but forgot it. You must know it is our rule to *enroll* all such as we take into our family, and you we look upon to be as one of us, tho' sometimes it has been the case that we have taken some to be true pilgrims, that have turned out impostors ; but as we have their names enrolled, we know the better how to deal with them, when they discover what they are. This caused *Hepzibah* to look sad, which he perceiving said to her, don't be discouraged at this, I only speak of it by way of caution, it may be for your good. Come, let me know your name ? My name, says she, when in my native country, was *Alien* ; for I was a stranger to the land of *light* ; but when my dear Lord *ISHI* came to me at the lodge of *reliance*, he gave me the name of *Hepzibah* ; because, he said, that he delighted in me. Of this Mr. *Shepherd* took a memorandum, and then proceeded to talk to her in the following manner.

It may be, my daughter, says he, that as you have had such favours bestowed upon you by Lord *ISHI*, when at the lodge you spake of ; and as you kept on your way, when your sister returned back ; as your walk was so pleasant over the plain, and you escaped the dangers you was there liable to ; also as you are received into this house, and are admitted to all the privileges thereof, you may be ready to imagine that you shall enjoy peace and felicity during the rest of your pilgrimage, and that your difficulties are almost ended : but that you may not be disappointed, if these are your thoughts, give me leave to tell you, that you must not wonder if you meet with greater trials than ever you have met with yet, and that from such quarters as you little suspect. The *prince* of the country from whence you came, will assuredly employ all his *emissaries* to bring you back to him again ; and though they may not be able to prevail in that respect,



Hephzibah in the wardrobe. Cloaths in charge of Raiment by Lord Ishik.

respect, yet they will retard you in your journey, as much as possible ; and, let me tell you, they are very crafty adversaries ; therefore it behoves you to be very constant upon your watch, lest they come upon you before you are aware ; which, if that should be the case, you will find it very hard work to struggle with them ; at least, you may suffer the smart of them for many days. Those weapons that Lord ISHI gave you, if they are kept bright, will be of singular use to you, at such seasons ; for it is not possible that any enemy should stand before them : but if your weapons are dull and rusty, you will find that they will be of little or no use to you, when the enemy makes an assault upon you ; but for your encouragement, this you may be assured of, that your Lord ISHI will not suffer them totally to prevail against you ; though you may receive a *fall* by them, yet you shall *arise* again ; for he will most certainly come to your assistance, and cause you to triumph over your adversaries.

As to the garments wherewith you are cloathed, they are the most excellent ornaments in the world ; your innermost garment is cannon-proof, and all the batteries that can be raised against it shall never be able to make a breach through it ; neither is it possible that you should be robbed of it. Your second garment may be defaced by the enemy, and, to your apprehension, you may be almost upon the brink of being plundered of it, but Lord ISHI will take care that you shall not entirely lose it ; for he knows that could your enemies rob you of this, their end would be answered ; and indeed 'tis what they chiefly aim at ; but your kind *benefactor* will see to it, that they shall not entirely accomplish their design.

Numb. II.

E

What

What I have to say to you concerning your outward garment is this : you are to take the utmost care that you keep it free from spots and stains ; for if you are neglectful of it, you will displease him that gave it you, and also cause your enemies to rejoice over you ; and when you come to take a view of it yourself, you will be ashamed to look upon it ; but if it be kept free from soil, it will be pleasing to your kind *benefactor*, pleasant to yourself, and in some respect baffle your adversaries ; this, my daughter, I would have you bear upon your mind, and have a strict regard unto.

And as you was told by Lord ISHI, that here you would have instructions how you should behave in your pilgrimage, I would also put you in mind of this, *viz.* that you endeavour to carry yourself wisely when you pass through any city, town, or village ; the inhabitants whereof, it may be, will give you some disturbance, as you pass along ; but let not that be minded by you ; if they speak ill of you, be sure to give them good words, and if they smite you, return not the blow ; and so, in time, by your good deportment, you will find your journey to be more pleasant, and their calumnies against you, will in a measure cease ; but if you contend with them, and *render evil for evil*, you will never have any rest, but will be in continual perplexities, and so your way will be rendered the more uncomfortable to you. And you must not think it strange if you meet with trials from such quarters as you at this time little dream of. It may be that, in the course of your pilgrimage, you may meet with some in your way, who will tell you that they also are bound to the same country you are ; but, in fact, are *liars* ; of such beware ; for if you strictly examine them, you will soon find them to be
as

as I have told you, and you will see that they only go about to deceive.

But what is most to be lamented, is, that you may find some upon the road, that are pilgrims indeed, and from such companions as those, you may promise yourself a great deal of felicity; and yet in this also you may be deceived. I should be glad if there was no occasion for a caution of this sort; but, in truth, there is as much need of watchfulness in this case, as any I know of; and lamentable it is, that there are many pilgrims who will carry it fair to your face, in order to hear what you have to say; and if you are not directly of their sentiments in things you converse about (although they will seem to assent) will go their way, and improve it to your prejudice, so that you will be ready to think that there is not one upon earth to be trusted; and also you may be ready to think that a pilgrim's life is nothing but a dream, through their behaviour in this respect; nevertheless some, no doubt, you will find to be faithful and true: and when you meet with such, let them be your correspondents, for you will find them to be very helpful to you in your travels.

Some pilgrims, perhaps, you may see in your way, who have sadly bedaubed their outward garments, which will give you much uneasiness of mind; but be not discouraged thereat, only see to it to keep your own clean, and then you will be at peace in that respect.

When Mr. *Shepherd* had spoken these things to her, and given her several other useful instructions, she returned him thanks, and said, that she hoped she should observe all things that he had told her, as she looked upon them to be very necessary.

Having spent the remainder of the day in profitable conversation, every one retired to their respective places of rest, and the morning being

come, *Hepzibah* again dresseth herself for her journey, and the family not being willing to hinder her, they told her, that some of them would accompany her a little way on the road; but first of all, say they, it is proper that you take some refreshment.

Breakfast being ended, and the good people having given her such things as were necessary for her refreshment upon the road, Mr. *Shepherd*, with some of the *virgins* belonging to the house, set forward with her, in order to conduct her part of the way; but before they went out of the lodge, they made her a present of a map of the road she was to travel in, which (as they were going along) Mr. *Shepherd* explained to her, shewing her the turnings, and windings, and cross roads, that might lead her out of the right way; telling her that the enemy had cast up these roads on purpose to draw pilgrims out of the way, that they should go in, of which he bid her be aware, for some of them, said he, are so craftily made, that unless you have an eye to this map, you certainly will be ensnared by them, and will have reason to repent your neglect in that respect. As they were talking of this, with other profitable things, they came to a certain eminence, from whence they had a view of the road before them; which, when Mr. *Shepherd* had pointed out to her, he, and the *virgins* in company, took their leave of her, bidding her good speed, and so they returned to the lodge, and *Hepzibah* went on her way.

Now I saw, that she had not long parted from her good companions, but a person stepped out of a thicket by the way side, and came directly up to her, with a all hail thou that art highly favoured! Thou that hast been brought out of thy native country, and hast been so eminently favoured at *Reliance* lodge, and escaped the dangers of the plain,

plain, and hast been admitted into the lodge upon the hill, and hast received such favours there, and hast been brought on thy way by the good people of the house, and art now in the direct road to the land of light, whither thou art bound! Now thou hast no need to fear any more dangers and casualties in the way, thy feet being in the goodly path; with many more such like flattering speeches, which proved very ensnaring to her, and the more so, because an air of gravity appeared in his countenance. She began to cast in her mind what manner of person this was that he should know all these things, and she began to harbour favourable sentiments of him, thinking him to be some great one. He, continuing his harangue to her, says, as you have time enough before you, and the weather settled, I shall take it as a favour if you will pleasure me with your company a few days at my lodge; it is but a little distance hence, and I am sure that my family will be as much delighted with your company as myself, and will entertain you with the best things my house affords; upon this she consented to go with him, not knowing who, or what he was; but as he was turning to conduct her to his place of residence, she perceived by a particular air of his, that he was the same person that several times crossed the road when she was coming over the plain of *Hope*, upon which she directly started back, and kept on her way knowing him to be Mr. *Pride*, and he returned to his *thicket*.

Now I saw, that after she had parted with this adversary, she came to a lane called *Self-abasement*, which, whilst she was walking through, proved very uncomfortable to her; the lane you must note, ran with a shallow, or what we call a hollow way, and being very narrow, the trees that grew upon the banks by the way side, met together

ther at the top, so that what with one thing, and what with another, she was quite deprived of the influences of the sun, not so much as enjoying one comfortable ray thereof; whereupon, almost as soon as she entered this lane, a *chill* seized her, that caused her to shiver, so that she began to be doubtful of the consequence; upon which, she mended her pace in order to get warm, but the road being *rough* she found that she had enough to do to mind how, and where she stepped, lest she should receive a fall, for sometimes, through the roughness of the way, she would *reel to and fro like a drunken man*, but, however, she kept on her way, though at a slow rate.

But she had not gone far along this obscure road, before there was one met her whose name was *Incredulity*, he was of the number of them that was first employed to intercept her in her way, but whose name I had forgot, and I could wish that I never had known him, for indeed he proved to be a pestilent fellow to *Hepzibah*, not only at this time, but also for the most part of her journey: When he met her in this place he seemed to put on an air of sympathy, and says to her, bad roads fellow traveller, pray whither are you bound if I may be so free? perhaps I may put you in a better road than you are now in. I am bound (replied she) to the land of *Light*, and by what information I have, there is no other way but this. I suppose, said he, those people at yonder lodge directed you this way, just as tho' there was no other; there are many people now-a-days, continued he, who direct travellers a very round about way to the place you speak of, but, in my opinion, they are a company of ideots for so doing, and those that hearken to them, I think are full as unwise as they: come, says he, if you will be advised by me,

me, (though this may be one way to the land of *Light*) I will put you in a path that is much preferable to this ; a way wherein you will not be exposed to half the difficulties that you will in this ; the way that I will put you in, will lead you through a fine open country, and also through towns and villages where you may have every thing your heart can wish for ; whereas in this nasty road, you will find very poor accommodations, besides being exposed to dangers of every kind. To which, she replied, I think, sir, I like your talk very well ; but, pray sir, will the way you speak of bring me safe to my desired port ? safe, said he, no doubt of that, two roads you know sometimes lead to one town, and what matter is it, which a traveller takes of the two ; but to be sure, any wise person would chuse the best, when they have knowledge which is so. Well, says she, then I think I will take your advice, but before she turned to go with him she thought of her *map*, and looking thereon, she found that there was no other road to where she was bound than that she was now in, and that the road he talked of was one that leads to a certain place of great danger, upon which she told him that her mind was altered, and that she would e'en keep in the road in which she was, let the consequence be what it would ; but he being not willing to miss the mark he aimed at, used many enticing arguments to beat her off of her resolution, however they all proved abortive ; upon which he had the insolence to lay hands upon her, in order to force her to a compliance ; and a great struggle between them ensued, he pulling one way, she striving to go the other : sometimes he seemed as tho' he would gain his point, at other times she appeared to have the advantage ; and,

I think, that I never saw a harder scuffle in my life ; before it was over, who should come up but that villain *Self-homicide*, who attacked her with as much fury as the other ; and, in short between them both, to all appearance, they had almost forced her away, for poor thing she was so over-matched, that she was not able to defend herself, neither had she the least power to make use of her weapons ; but however, she had so much strength left as to cry out for help, and a shrill cry it was, even such a one as I never heard before.

Now, I saw that she no sooner cried out, but there was one came up to her assistance, whose name was *Trust*, upon his appearance these two *ruffians* quitted their hold of her ; and I am sure it was very pleasing to me to see how both of them sneaked off, I suppose they well knew that Mr. *Trust* was a match for them, and that they durst not stand before him. Poor *Hephzibah* likewise seemed (as well she might) greatly to rejoice in her deliverance, and also to triumph over them that had thus used her ; and lest she should be again beset by them, I think Mr. *Trust* accompanied her to the end of this obscure land, and as they went along spake many encouraging words to her, telling her that he was sent by Lord *ISHI* on purpose to deliver her from those two adversaries, and that he should be always ready at Lord *ISHI*'s command to do all the good offices for her, that lay in his power.

Well, when she was thus brought to the end of the lane, the sun shone upon her again, the rays whereof it may be thought were very refreshing to her, inasmuch as she had received such a *chill*, had gone through such fatigue with her enemies, and had borne the roughness of the road ; and the sun not only shone upon her, but her feet were
set

set in an *even path*, and so she went on very comfortably, rejoicing that her Lord *ISHI* had not forgotten her, untill she came to a town called *Sensuality*, through which she must needs pass, tho' many times it is the lot of pilgrims to receive some damage in passing through it, especially if they are not upon their guard.

In this town there is a great market kept and I think it continues in its height during the summer season, where people of all ranks, and from all quarters, come to trade; and it is a great chance, when a pilgrim passeth through it, if he is not known by some one or other; and it is as great a chance if they do not do their utmost endeavour to ensnare him; therefore they should be cautious how they look here and there, and observe to keep the direct road that they are walking in, and not to regard any one that calls after them, which may be a means to prevent further mischief.

But, I think, that this was not altogether *Hephzibah's* case, indeed she walked part of the way through the market tolerably well, but by-and-by, when she came to the standard in *Forgetful-street*, this being the principal part of the market for traffick, and where the chief traders kept their shops, and where the greatest curiosities were exhibited to sale, she began to let her eyes run a gadding after this toy, and that trifle, so that at length she forgot what a dangerous place she was in.

As she thus passed along, who should espy her, but Messieurs *Self-confidence* and *Presumption*, who were come to trade in this market, and who were of the number of them that undertook to annoy, and bring back (if possible) this pilgrim. Now, thought they, this is the only time for us to fulfil the engagements we laid ourselves under to
our

our *prince*, and if we can be serviceable to him in this respect, we shall get to ourselves some degree of renown.

So, just as she came before the shop that they were in, Mr. *Self-confidence* steps out to her, with a how-d'ye-do, Madam, and I am glad to see you, &c. and I am glad to find you so far upon your journey, and how far are you travelling to-day, &c. She hearing all this preamble began to give attention to him, not perceiving that he was an enemy; which he soon observing, invited her into his shop, which, at first, she modestly refused; but at length, through his pressing solicitations, she went in with him, where he, with his partner, Mr. *Presumption*, passed the highest compliments upon her, with which she was not a little delighted; and immediately they ordered a cup of compound for her to drink; which, she said, she did not chuse, but, by their persuasion, and telling her that it would do her no harm, she drank a little of it, and set down the cup; upon which they solicited her to drink the remainder, but she would not, and indeed 'twas well she did not, for it was made of such an intoxicating nature, that had she drank the whole, they might have dealt as they pleased with her. But when they found that that scheme did not take, Mr. *Presumption* asked her if she wanted nothing in their way, and told her that they would use her as well, at least as any one in the market, &c. She said that she was not in want of any thing, neither did she come thither to buy, but only passed through the market as it lay in her road. However he prevailed upon her to take a piece of goods, called *conformity*, which, he said, she had at prime cost; but be that as it will, it cost her very dear. Soon after she had bought this ware, her *monitor* struck, which she hearing
and

and attending to, she hastened out of the shop as fast as possible ; neither could all their solicitations prevail upon her to tarry one moment longer with them, so that those adversaries lost their aim ; notwithstanding that little she drank of their cup had some effect upon her, which was the cause of her buying of *Presumption's* ware.

Now I saw, that as soon as she got out of the shop, she hurried along the street as fast as possibly she could, where one would be crying to her What d'ye buy, what d'ye buy ? and another would say, Is there nothing here that will please you, madam ? choice and cheap, says a third ; the gentlewoman can't speak, says a fourth ; and indeed the little attention she gave to them, intimated that she could not, nor hear neither.

Well, thus she passed along until she came to *Credulous* corner, at the right hand of *Yielding* street ; at which corner who should have a shop but Mrs. *Carnality* and Mrs. *Self-ease*, two of them that visited *Hephzibah* when she was at the lodge of *Reliance*, and were now come to this market in the way of trade, and were in partnership with one another. By the way it must be observed, that although these, with the others, are *slaves* under *Abaddon*, their prince, yet he never denies their trafficking, so that they are serviceable to him, and bring their profits into his exchequer. Now these having their eyes upon *Hephzibah* as she came along, thought that this would be a proper time for them to shew their allegiance to their prince, by persuading her to forsake the way she had set her foot in.

Accordingly, Mrs. *Carnality* steps to her as she was walking along by their shop, putting on a seemingly innocent air, and accosts her in the same manner

manner as Mr. *Self-confidence* had done before, but *Hephzibah* looked very shy upon her at the first, and would hardly give her the time of day, as we use to say; but at length, by her flattering speeches, she prevailed upon her to come with her into her shop, where she found Mrs. *Self-ease* sitting in an easy chair, who complimented her much on her arrival in town, and bade her many welcomes into her house; though it was some time, I observed, before *Hephzibah* would make free with them. But by and by they began to be more sociable, and so gossip'd away the greatest part of the afternoon together, chatting about many idle things not worth relating.

Evening coming on, *Hephzibah* began to talk of setting forward upon her journey, but they solicited her to tarry with them all night, telling her that they had a very good lodging at an inn hard by, where she would be as welcome as themselves, saying that she could not go far that night, and that she had better take the morning for it; to this she consented, not considering the snare they were laying for her. When night came, and they had shut up shop, away they go cheek by jole together.

But as there are few places without some good persons, so in this place there was one that delivered *Hephzibah* from the designs of these two varlets: his name, as far as I could learn, was *Watchful*; one that had a great regard for pilgrims. He seeing *Hephzibah* come into this town, and knowing by her garb that she was a pilgrim, and being sensible of the danger that she might be exposed to in passing through it, kept a diligent eye over her as she passed along, lest she should receive any real damage from the market people.

And

And I observed that as she was about to go in-
to the inn with these two old acquaintances, he
step'd to her, and gave her a pull by her gar-
ment ; at which she started back with a degree
of surprize : upon this he asked her if she knew
where she was going ? to which she replied, that
she was only going to lodge here to-night : he
then asked her if she knew what company she
was in, and what sort of a house this was ? to
which she gave him a very slender answer ; but
I observed that blushes came into her face ; which
he also perceiving, took her a little aside, and
told her, that these two that she was in company
with, were as great strumpets as any in the whole
town, and that their design in bringing her there was
only that she might be debauched ; as to the inn,
says he, it is a house of as ill fame as any in the
whole town, and those that lodge in it, 'tis ten to
one, if they don't for the future turn out to be
mere prostitutes. At this she turned pale, and,
trembling, said to him, pray, sir, what shall I
do ? can you inform me where I shall have a safe
lodging to night ? for I am a *stranger*, and know
not where to go seek one. Well, says he, that
you may not be destitute, come with me, and I
will provide one for you, and in the morning (as
I see you are a pilgrim) I will conduct you part
of your way ; at which she was greatly delighted,
and returned him thanks ; and accordingly he
took her to his habitation, and refreshed her with
such things as his house afforded ; and in the
morning, as he had promised her, took her a
considerable way on her journey ; and as they
went along, he informed her of many profitable
things, and told her, that the next place she was
to lodge in was in the house of the *Enlightener*,
who would receive her very kindly, and enter-
tain her friendly, and also shew her many things
that

that would be profitable to her, and so wished her good speed.

Now I observed that as she went along, she began to ruminate about her last day's adventure; the consideration of which, I perceived, caused her to look sad, and a flow of tears gushing from her eyes, she uttered the following dolorous complaint against herself. Oh! says she, what a wretch am I! I that have been so highly favoured by Lord ISHI! I that have been delivered from destruction by him! I that had my feet set in this good way by him! I that have received such favours at his hands since I have been in it! I that but the other day received such favours from good Mr. *Shepherd* and that worthy family! I that have been delivered from several apparent dangers, not only in the plain of *Hope*, but also since I came from their lodge! when Mr. *Pride* would have ensnared me, he was not suffered to do me harm; and when so violently assaulted in *Self-abasement lane*; there through Lord ISHI's care, a way of escape was made for wretched me; but oh! thou ungrateful creature! thou silly vile wretch! notwithstanding the many favours bestowed upon thee, no sooner wast thou enticed by the enemies of thy dear ISHI, and these thine own enemies, but thou consentedst to them, and as it were joinedst league with them. Why is it that I am yet alive? Or why is it that I am not shut up in a loathsome dungeon? Why was it that Mr. *Watchful* came to my deliverance last night? Why was it that he so kindly entertained me at his house? And why was it that he so kindly entertained me at his house? And why is it that my feet are again set in this happy road? Whereupon a flow of tears of *Self-aborrence*, mixt with those of *gratitude*, trickled down her cheeks, and a goodly sight it was to me to behold; though I acknowledge that
it

it drew tears of sympathy from me, as I beheld her weeping and bemoaning herself, and also condemning herself on the account of her folly.

Having a little recovered this, she bethought herself of the bargain she purchased at Mr. *Presumption's* shop, and took it out of her bundle, in order to look it over; but when she had well examined it, she found it to be a sad piece of goods indeed, it being naught from end to end, which was a great perplexity to her; and a great grief it was to her to look at it, and gladly would she have hid it in some hole or pit, so that she might have seen it no more. Now she reflected upon herself to a high degree, in that she spent her time and substance in such a foolish manner; and thus she kept on her way, *weeping as she went*, and lamenting that she had been no more upon her guard as she passed through the town.

It is true, the road she was now travelling in, was good: but I don't remember that the *sun* shone all this morning, the air being covered with *clouds*, and it being something foggy. By-and-by the fog grew more thick, and the clouds exceeding heavy, and the rain began to descend apace; lightnings flashing from the heavens, and thunder rolling with prodigious claps, which commotions caused poor *Hephzibah* to *fear and quake*, neither could she see any shelter to have recourse to; the road also began to be exceeding bad, so that she moved on very heavily. Now she began to bewail her sad state, and afresh call to mind her yesterday's transactions, and then would cry out in great bitterness, *Wo is me; for I am undone! Oh! wretched creature that I am!* though I escaped just punishment for my folly at yonder town, yet now I am *found out*, now my final period seems to be at hand. What shall I do? Whither shall I fly, that I may escape from this dreadful storm?

Whilst

Whilst she was thus bewailing her piteous case, who should meet her but old Mr. *Legality*; but instead of his sympathizing with her in her distress, I think his usage was more rough and distressing than any she had hitherto met with. Instead of bidding her be of good cheer, the storm will be over by-and-by, and your road will be better anon, &c. he tells her that the farther she went in this road, the worse it would be, and the heavier would be the storm. Do you not see, says he, how the clouds gather up from the side of yonder mountain? For my part, I see no way for your escape! you may depend upon it that those flashes of lightning, or a red-hot thunderbolt, will e'er long put a period to your life. This distressed her again very sore, believing all he had said was true: now she again reflected upon herself for idling away her time in the town of *Sensuality*. Oh! said she, had not that been the case, I might now have been perhaps at the house of the *Enlightener*, where I might have been sheltered from this calamity.

Whilst these reflections were passing through her breast, the storm began to abate, the rain descended more slowly, the thunder not so fierce and loud; whereupon she began to be more cheerful, and Mr. *Legality* sneaked away from her, having done her all the injury he could at that time, and she kept on her way; but any one that is used to travelling, must think that she had but indifferent walking.

Now she had not gone far, before Mr. *Formality*, with his constant associate Mr. *Hypocrisy*, met her, and in a formal and sly manner began to congratulate her upon account of her being so far on her journey, and of her courage in venturing through the late storm, and that she was brought so safe through it, with many more such fallacious speeches.

At

At this time poor *Hepzibah* was glad to have any one to speak to, and hearing them address her in a sympathizing manner, she began to listen to them, thinking that they might do her some friendly office, little imagining that they were her enemies, which they soon perceiving, began to be more free with her, and gave her an invitation to their lodge, as they called it, telling her that a little refreshment would be of great use to her after such a fatigue; but I observed that she did not chuse to go with them, till through their pressing solicitations, and telling her it was not at all out of her road, she consented, and so turned aside to go with them; but before she had gone many steps, her *monitor* struck, by which she perceived that she was going in a dangerous path; upon this she suddenly started back and left them, and kept on her way, rejoicing that she was delivered from such ensnaring companions.

After this, I observed that her road began to mend, and now and then a ray of the *sun* would shine upon her, and she seemed to go on more chearfully; but I perceived by her looks and sighs, that she had not forgot former things; however, she seemed to be glad that it was no worse with her, considering what had past; and as she found the path she was in to be somewhat slippery, she seemed to take more heed where and how she stepped along, than she had usually done.

Thus she went on for a considerable time; but by-and-by, before she was aware, she came to a certain place in the road, which was at this time covered over with water, which seemed to be very deep and also wide. The sight of this put her to a stand, not knowing what method to take, in order to escape this difficulty; for there was not any path either on the right hand or the left, that she might walk in; but through this confluence of

F

water

water she found she must go, in order to keep in the right road.

Whilst she was in this quandary, who should come along-side of her in a boat, but Mr. *Carnal-reason*, telling her that if she would get into his boat, he would take her safe over, and that there was no other way but this; and that if she offered to wade through, she would certainly be drowned. To this she began to be attentive, and had almost consented to get on board, and certainly would have done it, but was prevented by her *monitor's* striking; on which she refused his assistance, and seemed to be willing to venture, at all events.

Immediately upon this, Mr. *Distrust* and his wife *Diffidence* came up to her, by whose means she was very sorely distressed, and much discouraged from venturing through this *water*, they jointly told her, that she would certainly be overwhelmed, and that the force of the stream would carry her away; and what then will become of you, say they; if you think to get safe over, your only way is to get into the boat. She, poor thing, was ready to believe all they said; so between what these and the *waterman* asserted, she was in the greatest consternation what method to take. The thoughts of going back she could not bear; to go any other way, she saw was impossible; her *monitor* striking, told her that to go over in the boat was dangerous, and if she tarried where she was, night would come on, and she would be exposed to the dangers thereof, which might be far worse than venturing through the water. With these considerations she came to this resolution, that fall back, fall edge, she would venture thro'; and as her Lord *ISHI* had delivered her in time past, who knows, thought she, but that he will take care that I may be brought through this difficulty also; but if he does not, I can but be lost.

Now

Now I saw that upon this last consideration, she took courage, and accordingly steps into the water, which, at her first entrance, seemed a little irksome to her, which caused her to recoil a little; the which her adversaries perceiving, set upon her again with all their might, calling her a thousand fools, &c. for making such a hazardous attempt, telling her, that if she was so much intimidated in such shallow water, what would she do by-and-by, when she came to its full depth; and also said, that she had better to come back before she was got so far that she could not. But notwithstanding these terrifying speeches, on she kept, and that tolerably well, till she came towards the middle of the stream, where the *waters* began to reach her waist. Here she was much disheartened, thinking that she should never be able to get through; at this time also a sudden *wind* arose, which beat full in her face, so that she was scarce able to stand against it: likewise the water came in greater flows down the current than before; so that, poor thing, she thought of nothing but being drowned; and I well remember, that at this time an impetuous wave came rolling down, that almost beat her off her legs. For my part, I really thought that all was over, and that her case would have been as she had been told by her adversaries; for, as I remember, the water came even to, or above her chin; I likewise observed that at this time she had not any power left, not even so much as to cry out for help; and had not the wind tacked about, I verily believe she must have sunk, or been carried away by the violence of the torrent.

But, however, this was her happy case, that whereas the wind was before against her, now it favoured her, and of a sudden put a stop to the

swelling waves; so that she soon found sure footing again, and in a little time arrived at the other side of the stream (or more properly lake) which was occasion of great joy to her, notwithstanding the wet and fatigued circumstances she was in.

Now I saw that at the other side there was a small lodge, or place for refreshment; the good man of the house standing at the door, and seeing her in this situation, took her in, and gave her such things as were convenient (I think his name was *Sympathy*) and afterwards took her forward on her journey.

After this I think she went on pretty chearfully until she came to the house or lodge of the *Enlightener*, (by some called the *Interpreter*) nor could I learn that she lost any thing in this last adventure that was valuable, only the piece of *Conformity* that she purchased at *Sensuality* market; that was entirely washed away, so that she saw it no more: and I likewise observed, that tho' she had by some means or other got a little soil upon her outward garment, it now appeared as bright as ever.

And thus she came to the *Enlightener's* house, who stood at his door, ready to receive her; and, knowing her to be a *pilgrim*, ran with open arms, and embracing her with the greatest tenderness and freedom, led her into his lodge.

After she had taken a little refreshment, the *Enlightener* began to interrogate her concerning the country from whence she came, the state she was in when in it, the reason why, and the manner how she came from it? Where and how she came by the cloathing she wore, and the armour she was accoutered with, to all which she gave answers to his satisfaction. He also asked, what her name was? To which she replied that when she was in her native country; her name was *Alien*; but Lord *ISHI*, when at the lodge of *Reliance*, gave her the
name

name of *Hepzibah*. Ah! says he, he is the *best* godfather in the world, and what he has *promised* to do for you, he will certainly *perform*. He then asked her what occurrences happened to her, between that lodge and Mr. *Shepherd's*, which she told him. And how, says he, was you received when you came there? And what accommodations had you during your stay? Much better, replied she, than I could expect; and when I came from thence, Mr. *Shepherd* gave me a *map* of the road, and he, with others of the family, brought me forward on my way, until we came to the eminence, some distance on this side of the lodge. Well, says he, and what did you meet with upon the road, after they parted with you, did you meet with no onset in your way? Yes, said she, I had not long parted with them, but there was one met me, and by his flatteries I was almost drawn into a snare; but observing his mien, I perceived that he was one that is known by the name of Mr. *Pride*; I had seen him when in the plain of *Hope*; but then I was not so well acquainted with him, and perhaps should not now, had not the *virgins* at the lodge told me who and what he was. Aye, says the *Enlightener*, he is as pestilent a fellow as any that haunts the road, and he comes to *pilgrims* in such different shapes, that it is not an easy thing for them to be aware of him; and of all the adversaries that they have, I think he is one of the most daring; for he generally attacks them by *day-light*, and many times when the *sun* is in its meridian; and sometimes they find it hard work to get the better of him, and to get off without being foiled by him. But did he come up to you alone? Was there not another, whose name is Mr. *Self*, in company with him? Not as I saw, Sir, said she. You might not see him, said he; but I dare say,

that he was very near, perhaps secreted in some thicket by the way-side ; for they generally go in concert, and often put the poor *pilgrims* hard to it ; and I make no question but that you will find it so, before you arrive to your journey's end ; but this you may be assured of, that Lord ISHI will take care that you shall not be entirely overcome by them, though they may be permitted to be very distressing to you.

Well, *Hephzibah*, and what else did you meet with in the way ? Was this all ? Here she told him the affair that happened in *Self-abasement-lane* ; how it was with her when in it, and who she met there, viz. Mr. *Incredulity* and Mr. *Suicide* ; and in what manner they treated her, and how she was delivered by Mr. *Trust*, &c. Oh ! says he, did you meet with them ? 'Twas well Mr. *Trust* came to your relief ; for I do assure you they are two arrant villains ; but in the main they are but cowards, otherwise they would not have run for it when Mr. *Trust* came up ; and, generally speaking, the mischief they do to pilgrims, is when they are benighted, or in such dark roads as they then met you in ; 'tis true, when Lord ISHI travelled this road, they had the insolence to attack him when it was broad day ; but they met with such a repulse from him, that ever since they durst not venture out but when it is *dark*, and then it is that they make their excursions, and I congratulate you that you escaped them.

Well, and how did you go on after ? Pretty comfortably, replied she, until I came to the town of *Sensuality*. And, says he, how did you manage when passing through that town ? Was it not market-day ? Upon his asking her this question, she hung down her head with blushes in her face, and tears trickling down her cheeks, and remained silent ; and, for my part, I know not but that she would
have

have fainted away, had not the *Enlightener* given her a reviving cordial, which brought her a little to herself again. She being somewhat revived, the *Enlightener* proceeded in his discourse with her, and that in a very tender manner. Be not intimidated, *Hepzibah*, says he, at my asking you the above question; I mean not any harm to you in the least; it is my custom to ask all *pilgrims* that come to my house the same questions; because I register all the events that happen to them on the road, which may one day be an evidence against those that molested them on their journey; therefore speak freely, and let me know the whole without reserve. With this she began to take some courage, and thus began. Oh, Sir, said she, the very thought of my conduct in that town fills my soul with confusion! And how can I have the confidence to repeat it to you! Indeed I could not, had you not spoken such encouraging words to me just now; and therefore, though it be with trembling lips and a *stammering tongue*, yet I will declare to you the whole; and I am sure you will say that I acted a very ungrateful part, in giving ear to, and being in company with such as are enemies to my dear Lord ISHI.

Here she began, and told him the manner of her entering into the town, and how she consented to go into the shop that was kept by Messieurs *Self-confidence*, and *Presumption*, how they gave her something to drink, &c. and how she bought a piece of goods of them, &c. These fellows, said the *Enlightener*, are enemies to Lord ISHI indeed! and as they are his enemies, so are they the *pilgrims*, and many a one have been much hurt by them, for if once they get them into their shop, and can prevail upon them to drink freely of their liquor (which they are very pre-
F 4
sing

sing upon them to do) it being of such an intoxicating quality, soon gets into their brain, and so stupifies their senses, that the villains use them as they please, during the operation of this compound, and when they come again to themselves, it causeth such disorders, that it is some times a considerable while before they recover. Well, *Hepzibah*, and how did you get from them at last? Why sir, said she, as soon as I had purchased my dear bought goods, my *monitor*, which Lord *Ishi* gave me when at the lodge of *Reliance*, struck, by which I found that I was in bad hands; whereupon, I immediately left them, and glad was I to get into the street again; but as you before observed concerning the effects of that nasty liquor, I must own it had too much effect upon me, I wish I had never tasted it! It was well, says he, that you had this *monitor* given you, and it was well that you attended to the striking of it, and you did right in getting from them as you did; for I assure you, that you was in a dangerous situation at that time. Well, and how did you go on after; was this all the molestation you met with in this town? To which she replied, it would have been well if it had! (Here I observed, that she spake not against her adversaries, neither of her non-attention to those that called after her to buy their wares, but contrariwise took the blame to herself) No sir, continued she, this was not all, for before I got out of the town, I fell in company with my old associates Mrs. *Carnality*, and Mrs. *Self-ease*, with whom I spent the greatest part of the day, and it growing late, they prevailed upon me to take a lodging with them at their quarters. And did you lodge

lodge there, says the *Enlightener*? No, fir, replied she, but should have done it, had not Mr. *Watchful* prevented me, by telling me what dangerous company I was in, and what would be the consequence, if I continued with them; so he took me to his house, where I lodged, and, in the morning, he brought me forward on my way, and gave me directions to your house; thus, fir, have I given you an account of what befell me in the town of *Sensuality*, tho' it doth not in the least degree tend to enhance my honour, but, on the contrary, calls for shame and confusion of face. You was got into bad company indeed *Hepzibah*, says the *Enlightener*, there have been many that have come on pilgrimage, and to appearance have set out well, and have been admitted into Mr. *Shepherd's* lodge, and have partook of all the priviledges there provided for pilgrims, and have come on very well till they arrived to the town you was then in, and there met with these varlets; but adhering to them, and giving way to their pernicious council, they never went a step further towards the land of *light*; and well it was for you child, that Mr. *Watchful* took such care of you, otherwise you know not what would have been your case; but this I will tell you for your encouragement, that, altho' some have failed that have been entertained at Mr. *Shepherd's* lodge, yet none ever do, that I receive into mine, As to Mr. *Watchful*, I know him right well, he is my correspondent, and a faithful friend he is to pilgrims.

Well, said he, and how did you proceed after you parted with him? Oh, fir! replied she, I had
not

not come on far, before I met with a most violent storm, such a one as I never was in before. Here she told him the particulars thereof, what fear she was in, and how she met with old Mr. *Legality*, and how distressing his talk was to her, &c. I question not, says he, but that this storm was very trying to you, did it not make you repent coming on pilgrimage? Not in the least, sir, replied she, as I remember, but it made me repent that I had squandered away my time in such a manner at the aforesaid town, for I verily thought that the storm came upon me on that account; do you think it did not sir, I am sure I deserved it, Perhaps it might, reply'd he, and I am pleased to hear you condemn yourself; let this be a caution for you in time to come. As to Mr. *Legality* whom you speak of, he has his residence near that place he met you in, and generally takes his walks in such sort of *weather*, and is seldom ever seen abroad in a clear day, and if he chance to meet a *pilgrim*, he never fails to distress them as much as in him lies; but if the weather clears up, or the *sun* shines out, he soon leaves them, as he did you. Well, and how came you on after this? sir, said she, soon after he left me, I was met by Mr. *Formality*, and Mr. *Hypocrisy*, who would have perswaded me to go with them to their lodge; and indeed I so far consented as to turn after them, being glad to get some refreshment, where I could, but my *monitor* striking at that very instant, caused me to decline going any further, for by it I found that they were dangerous company. Dangerous company indeed, reply'd he, and you did well in forsaking them; many pilgrims have been much *hurt* by them, if not utterly ruined, and it is your happiness that you escaped

caped them. And what followed after this? After this, sir, said she, I went on pretty well, untill I came to yonder lake, at which place I was sadly put to it; and began to conclude, that a final period was put to my journey, inasmuch as I could see no other way for me to go, and what to do I could not tell, seeing the stream so broad and rapid, and the depth of it unknown to me. Whilst I was in this dilemma, Mr. *Carnal reason* came with his boat, offering to ferry me over, and indeed I should have gone into it, had not my *monitor* struck at that interim, by which I found it was not safe so to do; directly upon this Mr. *Distrust*, and Mrs. *Diffidence* came up to me, by whom I was much discouraged about venturing; though the thoughts of going back with them, I could not bear, and thought that I had much rather die upon the spot than do so: at length I came to this resolution, that although the stream should carry me away, I would e'en venture; and thought at the same time, that as I had hitherto been brought on my way, I might be carried thro' this difficulty also; here she relates the circumstance of her passing through this confluence, and also how she was refreshed by Mr. *Simpatby* at his lodge, and how she came on afterwards. Ah, says he, that lake has put many a pilgrim hard to it, but I think that I never knew any that lost their lives in passing through it, tho' some that have got into that fellow's boat, have hardly escaped drowning, and as to the other two, they make it their business to perplex, and distress the pilgrims all that in them lies, when they come to this place, but they were never able to make one of them miscarry, that were thoroughly bent on going forward. Well, did you lose any thing when you

was

was wading thro' this *lake*, as you call it? Indeed sir, said she, I rather think myself a gainer by it, and that for this reason, for whereas my garment was somewhat soiled before I entered into the water; when I came out of it, it was in a measure cleansed, as you see. And another reason I have to think that I am a gainer by it is, that hereby I see that my adversaries are lyars, and that I shall persevere to my journey's end in spite of them all; one thing I lost indeed, which was the *goods* that I bought at yonder town, which is no grief at all to me, for glad was I to get quit of a bad bargain, and a sorry finding it will be to them that take it up. Sorry indeed, *Hepzibab*, said he, but there are many who deal very *largely* in that commodity now a days, and perhaps may think to get cent per cent by it, but 'tis ten to one, if by and by, they don't become bankrupts. As to Mr. *Sympathy* I know him right well, a true friend to *pilgrims* he is, and never fails to refresh them after such a *fatigue*, for he thinks nothing too much for them that may conduce to their real good; and indeed there are but very few, if any, but what have need of his assistance, for it is the common lot of all *pilgrims* to pass through this stream, tho' sometimes the water does not rise so high, and run so rapid as at others, and when that is the case, they are not so much fatigued, and consequently have less need of succour.

Well, *Hepzibab*, continued he, I congratulate you on account of your safe arrival at this lodge, and to it you are heartily welcome; and as you have frankly told me your history, in proper time, I will shew you such things as
may

may be useful to you ; but as it grows late, at present, I bid you good night, expecting to see you in the morning.

The morning being come, and a pleasant one, the *Enlightener* says to her come, we will take a little walk, and see if we can make any profitable observations abroad ; so he took her into a large field, in one part of which, was a *potter* busy at his employ ; and drawing near to him the *Enlightener* bid her observe in what manner he formed his *vessels* as she looked on, she observed that out of the same bed of *clay* which he had before him, he formed some of his *vessels* in a most exquisite order, taking a great deal of pains with them, and when finished, he set them at his right-hand, in a proper place, with the utmost care, and seemed to take great pleasure and *delight* in them, whilst those that he set on his left hand, he seemed to take little regard how he formed. Then, said *Hepzibah*, to the *Enlightener*, pray, sir, what is the meaning of this ? to which he reply'd, ask the *potter*. Then, says she, to the *potter*, pray, sir, what is the reason that you make such a difference in the formation of your *vessels* ? he replied this bed of *clay* is my own, and as I am proprietor thereof, I may do as I please in the formation of my *pots*, without any one calling me to an account for what I do, Very true, sir, says she, every person has a proper right to do as he pleases with his own ; you will pardon my curiosity, sir, seeing I ask only for information.

Then I saw that the *Enlightener* took her to another part of the field, wherein was a deep pit, the bottom of which was covered with slime, and filth, and he desired her to draw near and look into it ; I also, had an inclination to
give

give a peep. Now I saw, at the bottom of this pit a man wallowing in the *filth* that was therein, and poor creature, he seemed to be in a perishing condition, almost smothered. Now at the other side of the pit stood a man exhorting this poor creature to come forth of this perilous place, telling him the danger he was in *if he did not*, and if he still refused to hearken to him, he must expect nothing but death, &c. &c. but I observed that the man gave not the least heed to what the other said to him, but still kept on *wallowing* in the mire.

Sir, said *Hephzibah* to the *Enlightener*, this poor man seems to be in a bad situation indeed? Pray, sir, what is the reason that he does not attend to what the other says to him? Draw a little nearer, replies the *Enlightener*, and you will see the cause: one reason that he does not hearken, is, that he is quite *deaf*, another is that he is stark *blind*, and if he could both hear and see, do you not observe that his hands are both of them withered? and also his legs decrepid? If so, sir, replied she, and if the other knows that this is his case, I think it is an evidence of great *stupidity*, or weakness at least, for him to talk in the manner he does; is it not, sir? If he has that value for this poor indigent creature, which he pretends to have, had he not better to venture into the pit, and endeavour to fetch him out by main strength, rather than let him perish there? Your observation in some measure is right, replied the *Enlightener*, and true it is that it argues great weakness in yonder man to talk in the manner he does; but as to his going into the pit, to fetch the other out, it might prove hazardous to himself; for was it so, perchance they might be *both* smothered together. Well, said she, if that be the case, I have no more to say. He farther said to her, that it must be main *strength* indeed,

indeed, that must take him from thence, and an *arm* that is much stronger than that man's, or otherwise there he must continue.

Whilst he was thus speaking, this pretended friend walked off, and left the poor creature to grapple with the mire he found him in; and really I thought that he might as well have staid away and saved his breath, for all the *good* he did.

But as I was thus looking on, behold *one* person came to the side of the pit, and boldly ventures down into it, without regarding the mire, or the depth of it, and lays fast hold of this perishing creature, notwithstanding the *filthy* pickle he was in, and raised him upon his feet, took him in his arms, and in an incredible manner carried him out of the pit, then took him to a *fountain*, that was nigh at hand, and there washed him clean from his filth; having so done, he takes an instrument and *opened* his ears, which soon brought him to his hearing; then applied a proper *salve* to his eyes, so that he saw plainly; after which he made use of a restorative that healed his *withered* arms so that he stretched them forth with pleasure; then he took him by the hands and lift him up upon his feet, and immediately the man stood upright, and *leaped*, and skipped like a young roe or hart, and walked away with his kind *physician*, this brought to my mind an old saying.

A friend in need is a friend indeed.

Then said *Hephzibah* to the *Enlightener*, I apprehend, Sir, that profitable lessons may be learned from these events, and I think verily I know the meaning of them (and I thought that I did likewise) Well, said the *Enlightener*, if you understand these things, see that you keep them in
your

your mind, and don't let them slip; and if you at any time meet with any *pilgrims* upon the road that have not seen them, freely tell them, and also the affair of the *potter*; for it is not every one that is shewed these things. Now let us return home, and another day I may shew you more things besides these.

Another convenient time offering, the *Enlightener* takes the *pilgrim* forth into his garden, of which he was very fond, it being adorned with curious walks, and kept in exquisite order; it was also well stored with fruit-trees and flowers of various sorts. By the time they had taken a turn or two, the *gardener* came in, and set about his employ; then the *Enlightener* bid the *pilgrim* observe the procedure of the *gardener*, and by it, says he, it may be, you will learn a profitable lesson, to which she attended; and first she observed with what alacrity he set about his work, and how diligent he was therein; then she took notice how careful he was that he did not crush the least plant or flower, and if he saw one hanging down its head, what particular care he took of it, by putting fresh mould to it and watering it; and as it much beautifies a garden to have the flowers in it in a regular order, she saw that he was very curious in this also; and she observed, that if he saw the least weed among the flowers, he took it away. Having taken notice of these things, with several others, she said to the *Enlightener*, This, Sir, is a teachable lesson indeed! and I think, Sir, I know something of the moral of it. If so, replied he, your time is not ill spent; it may be of use to you hereafter.

He then took her to a *fountain* that was in the midst of the garden, which was perpetually issuing forth chrystal water; the same was very pleasing to her eye; and being desirous to learn something hereby

hereby, she asked him if she might not? Yes, certainly, said he, I have nothing in my garden but what some instruction may be gathered from, if attended to. That I am satisfied of, replied she; but please to unfold this to me; I long to know what you have to say concerning the *fountain*. You must know, says he, that the *fountain* has been here ever since this garden has been made, yea, it had its being before the garden was brought into the order you now see it to be in; and on that account it was that I placed my affections on this spot, and ever since took my residence here, and shall so long as it is a *garden*. Farther, as to this *fountain*, I may say of it, that there is not such another in the whole universe. Other fountains, by reason of drought, are dried up, or at least their streams run very low; but that is not the case with this; for in the dryest summer it abideth the same, and affords a sufficient supply of water. Some fountains send forth ill-tasted waters, others salt, but so does not this; for its water is the sweetest in the world. Upon this he gave her a taste of it, which confirmed what he said; for to her it proved a delicious cordial; the water, continued he, of other fountains sometimes is very muddy, and so disagreeable to drink; but the brilliancy of this is always the same; and as to other fountains they are liable to, and may be spoiled, but this cannot, whatever attempts are made to that end, and thus, says he, have I given you an account of this *fountain*. Sir, replied she, your account has given me much pleasure, and I am obliged to you for it, but that sip of water! how delicious! shall I not taste it again, sir? Let me drink nothing else during my stay at your house; for to me it is preferable to the richest wine. You shall have it, replied he, as oft as you stand in need of it.

G

He

He then takes her to a fruit tree in full bloom, that stood in another part of the garden, and asked her if she could see any thing worth observation in it. After she had sometime looked thereon, and viewed it round, she said to the *Enlightener*, this, sir, is a beautiful tree indeed! finely shaped and regularly grown; and as it is so full of blossoms, a great prospect there is, that it will produce plenty of fruit: but do you not observe, said he, that some of the blossoms are frequently falling to the ground? It cannot be expected, replied she, that every blossom will stand; if so, the tree would not be able to bear the fruit; and I suppose, sir, that those which fall off are only false ones, which would never arrive to any perfection. Your observation, replied he, is very just; those blossoms that fall off are false ones indeed, and would never produce fruit; but whilst they are on the tree, they look as beautiful, to the full, as those that will: and this is the very picture of many that set out on pilgrimage; at their first onset they seem to bid very fair to hold out to the end, but after a while they relinquish all, and no more is to be seen of them, whilst others persevere to the end and gain the prize: Oh, sir, said she, may I be of the number of the latter, but not of the former!

Now just as *Hephzibah* had spoken these words, she looked on the ground, and saw the earth turn up at a little distance from her; at which, in a degree of haste, she says, pray, sir, what is the meaning of that? That, says he, is no more than what is common; it is only a *mole* heaving up the earth; indeed it may be truly said of that creature, that he never moves without doing mischief, but my *gardener* will soon take care to lay a trap for him, in order to destroy him. Pray, sir, said she, what is your *gardener's* name? — I like

like him extremely; he seems to be a very industrious man; I think, during my stay here, I shall often bear him company when he is in his employ. I like to see men of his occupation at work, and also to converse with them. In that respect, replied he, you may be free, and I do assure you that he has as much delight to converse with pilgrims that come to my house, and no doubt but your conversation will be profitable one to another: in the mean time try if you cannot learn something from the *mole*.

Come, says he, I have something else to shew you yet; so he takes her to the extreme part of the garden, where was a mount, from which was a prospect of a delightful field, and a flock of *sheep* feeding therein.

But as they were passing by a nursery of evergreens, *Hepzibah* gave a start, and cried out in a surprize, oh, sir! what is the matter, says he, are you affrighted? What a *toad*, sir, said she, is there among the evergreens! There is so indeed, replies he, and a filthy one it is—at some seasons here are many of them to be found. I should have told you before, that my *gardener's* name is *Diligence*, and as his name is, so is he, a truly faithful servant; but notwithstanding all his watchfulness and care, he cannot cleanse the garden of these venomous animals; but learn you a lesson from the *toad* as well as from the *mole*.

When they came upon the aforesaid mount, he bid her look into the field, and see if she could make any discoveries there. After she had looked about it some time, she said, This is a delightful field indeed sir! well fenced and exceeding fertile and also well watered, and a fine flock of *sheep* feeding in it; but I think they are much scattered about, one here and another there, as though they did not like each other's company. Whilst

she was thus speaking, a rough *cur* came running into the field; upon which the *sheep* herded together as though they were apprehensive of approaching danger, each one having an eye upon the *cur*. The pilgrim, seeing this, said, I dare say, sir, a profitable lesson may be learned from this; you may be sure of that, replied he, it was with that view I brought you hither, and do you ponder it in your mind. Sir, said she, may I not beg the favour of you to give me a hint; that I will readily, says he; those *sheep* may be an emblem of you *pilgrims*, and the *cur* may signify your enemies; when you are at ease and quiet you seem careless one of another; but when the enemy comes in among you, you are glad to herd together, as those sheep do: this is a sufficient hint, if you can take it, and perhaps you may make more improvement of it.

But I have one thing more to shew you yet, before we retire out of the garden: So he takes her to the other side, where was another mount, from which they looked over the wall into another garden; when they came there, he bid her look on it, and make what observations she could. The first view of it caused her to cry out with amazement, Oh, what a disparity is there between your garden and this! this is nothing but a heap of confusion and irregularity, and every thing in the utmost disorder, covered over with thorns, brambles, and noxious weeds; not a fruit-tree to be seen, nor one flower upon the whole surface, no, nor so much as an ever-green throughout the spot. I was startled, sir, with seeing one *toad* in your garden, but what should I do was I in this? in this, I think I may say, here are thousands, and not only so, but I see here are *snakes* and *adders* in abundance, and how plainly, sir, one may hear them hiss; Oh, sir, I would not be in this garden,

den, or rather wilderness, for the whole universe, might I be made mistress of it. A fountain I see there is in the midst of it, which issues forth water in abundance; but nauseous water I see it is—how black it looks! how muddy it appears! surely no one can drink of it, can they, sir? for my part, I think it only fit for those venomous animals, which seem to be the only inhabitants of this confused place; but pray, sir, has this garden any proprietor? I think if it had, it would not be in this forlorn condition. Yes, replied he, it has an owner indeed, but it may be said of him, and that truly, that the worse the garden is kept, the more he delights in it, and the more pleasure he takes to walk therein. He also takes great pleasure in those venomous animals; his delight is chiefly in playing with them and feeding them, putting them into his bosom to cherish them, and such like; and I warrant you, he would not lose one of them on any account. The water of the fountain is also very pleasing to him; the filthier the streams are, the better it suits his palate, and oftentimes he puts sulphureous matter into it, in order that it may be more nauseous; so you see that it is quite contrary to his temper to have his garden in a better situation. But what will you say, should I tell you that my *garden* was once in the same situation as this is? which indeed was the real case; aye, and in the hands of the same owner too, though he possessed it in an illegal manner, having no right thereto: the right of it was mine, before he ingrossed it into his hands; and as I took delight in it, resolved I was to have it. Accordingly a suit of law was commenced, and a trial came on, and a sharp one it verily was, but at length the law gave it on my side; but as my *adversary* was a beggarly wretch, I was obliged to pay the charges; for you know that the

law must have its due, of one or the other. Accordingly I took possession and have brought it into the order you now see, having spared no cost or charges to that end. But now I think we will retire into the lodge.

As they were returning, *Hepzibab* hastily says, see, sir! see! What do you see, replied he? Yonder *bawk*, sir! how furiously he pursues that innocent *dove*! I fear he will kill it. But as they looked on to see the event, they observed that the *dove* got into the *dove-house* before the *bawk* could strike it. I am pleased, said *Hepzibab*, that the poor thing has made its escape, but in fact it was a very narrow one — it was hard put to it. It was so, replied he; had there not been that house for it to fly to, it would certainly have been slain, and the *bawk* would have made a prey of it: is there not a lesson to be learnt from this also? see that you lay it up in your mind.

After this, *Hepzibab* would (as opportunity served) be often walking in the garden, which afforded her much pleasure; as also did conversing with the *gardener*, who with pleasure resolved the various questions she asked him. Her chief enquiries were concerning the succession of flowers; the nature of their product; their various tribes; by what planet they were governed; their nature and usefulness; how long they kept in blossom, &c. &c. To all which he gave answers, to her satisfaction and instruction; and also told her many things which she before knew not, and consequently enquired not after; which proved very useful to her.

One time, in particular, as she went into the garden, she found the *gardener* casting seed into a plot of ground, before prepared for its reception;

tion; and upon her coming up to him, the following dialogue ensued.

Heph. Well, Mr. *Diligence*, how do you do to-day? I think I never come into the garden but I find you in your employ?

Gard. My chief delight is in my business, and therefore I always follow it; besides, if I do not, I shall not do justice to my *master*, neither to my own conscience, and that you know will not be right.

Heph. Very true; what you say is just; but I believe that every servant is not of your mind.

Gard. What other servants do is nothing to me; my care is to do my *work faithfully*.

Heph. No doubt the more faithful you are in your business, the more pleasing it is to your *master*, and also more satisfying to yourself: but pray, Mr. *Diligence*, is not your business very laborious? I have thought it to be so.

Gard. Most certainly some part of it is very laborious; but my *master* gives me good wages, makes good provision for me, and when I am not able to *work* for him any more, he has promised that he will provide for me; so that I have no reason to think much of my pains: besides, in my calling I have a degree of pleasure so intermixed with my toil, that labour seems much the lighter to me, and when my day's work is done, I lie down on my bed, and my *sleep is sweet* unto me.

Heph. I am pleased to hear that you go on in your work so chearfully; but I have heard that men of your occupation are subject to heats and colds, which proves prejudicial to their health—do you find it so, Mr. *Diligence*?

Gard. No doubt but that may be sometimes the case; but, for my part, I regard neither one nor the other; if I can but please my *master*, 'tis

all I care for ; but if at any time I find myself distempered, my *master* is such an excellent *physician*, and withal so liberal, and tender of me, that he gives me such *medicines* as soon restore me again, and the potions which he gives are of such an excellent quality, that they not only restore to health, but also put fresh strength and vigour in me, so that I can go on in my business more chearful than ever, and in this respect I never found him wanting.

Heph. You have a good *master* indeed, there are but few like him, and it is my opinion that there are few such servants as you ; we use to say a good master makes a good servant: pray, Mr. *Diligence*, how long have you been in your *master's* service ? Was you of this occupation before you came to him ?

Gard. I have been in my *master's* service a considerable time, and have not the least cause to repent of it, he being the best of *masters* ; and I hope that I shall never go from him, for sure I am, that I shall not better myself ; it is to him I am obliged for every thing I have, and as to *Gardening*, I knew nothing of it before I came to him, having not been trained up in it : you must know that my descent was very mean, and though I may be ashamed of my origin, yet I am not afraid to tell you it was even from a *dunghill*, as we use to say, and a *filthy* condition was I in when my master found me, having for my cloathing nothing but *rags* ; in short, I was also in a *perishing* condition, but my dear *master* passing by, and seeing me in this deplorable state, cast an eye of pity upon me, took me into his house, *washed* me from my *filth*, cloathed me with *clean* garments, and made me one of his domesticks : after this he taught me the art of *Gardening* in every branch, and then employed me in this work ; and, as occasion requires,

quires, still instructs me how to proceed ; have I not then the best of masters, think you ? and am I not under the highest obligation to be doubly diligent in his service ? sure I am.

Heph. Mr. *Diligence*, I ^{am} much delighted with the relation you have given ; it brings to my mind the case I was once in, and in which I should have remained to this day, had not a *friend* interposed for me, for which I hope I shall ever esteem him ; and I dare say, that your master's kindness to you, engageth you to double diligence ; but, no doubt, before he put you into his garden, he judged you to be a *faithful* person, and one that would be careful in your employ, I judge, your business requires much care and application too, does it not ?

Gard. Most certainly it does ; for without that the garden would soon run to ruin.

Heph. But as to this seed you are casting into this spot of ground, you have no more care of that, at least till it springs up, have you ?

Gard. You seem, Mrs. *Hepzibah*, to be but a young gardener ; sowing the seed, is in fact, the least part of my care : I take care to sow *good seed*, otherwise a crop cannot be expected ; but this is not all, the seed, when cast into the ground, you know, is liable to be destroyed, either by insects, or birds of the air, therefore my care is, if possible, to prevent this ; to which end, I often visit the plot, and see how matters stand ; if birds come upon it, I drive them away, if insects be found on it, I make use of an ingredient to destroy them ; and if at any time I find that any of the seed fails, I put more in its room, so that the plot be not defaced in the spring, nor my *master* fail of his crop, so you see, that all is not done, when the seed is sown.

Heph. You'll excuse my ignorance, sir ; you may well say, that I am a young gardener, but I think
that

that saying is true, viz. by discovering our ignorance, we get wisdom, and I am obliged to you for the information you have given me; but pray, Mr. *Diligence*, notwithstanding all your care, do not your crops sometimes fail?

Gard. We cannot always expect to have equal produce, but if I am found in the discharge of my duty, you know, there can be no blame laid to me.

Heph. Very true, there cannot, and I hope and believe, that you will persevere therein, seeing you are employed in the service of the *best of masters*.

Soon after this, the *Enlightner* came to *Hephzibab*, and told her, that, to-day, he would shew her the rarities which his house afforded. Accordingly, she went with him, and he shewed her all such things as he had shewed to other *pilgrims* which went before her; but two things she saw, I think, appeared different to her from what they had done to some other *pilgrims*, viz. the man with his *muck-rake*, and the man that fought his way through the armed men: As to the man with his muck-rake, they saw him *raking* his straws, &c. together, taking great pleasure therein; and so did *Hephzibab*; they also saw a glittering crown proffered him in exchange for his muck-rake, if he would *accept* of it, but *Hephzibab* saw no such thing, nor I neither; but time makes an alteration.

As to the man that fought his way through the armed men, those that are conversant with the history of some ancient *pilgrims*, may be acquainted with the nature of the affair; therefore I shall not repeat it, but to *Hephzibab* it was shewn in the following manner, myself being witness thereto.

After having seen the outside of the palace, and those that were dressed in glorious robes, walking at the top of it, the same which other *pilgrims* had seen, and also the armed men
that

that kept the door, in order to prevent any one entering therein, she saw a man of a mild and affable deportment, but withal having an intrepid air, came up to a person that sat near the door that the armed men kept, who had two books before him, in which were wrote the names of all such as should enter into the palace, and with a pleasant accent said, pray, have you my name, sir? What is your name, replied the secretary? (for so I call him) My name, says he, is *Good-hope*, but once it was *No-hope*; so the secretary takes the old book, or ledger, that was at his left hand, and looks for the letter N, and having found the name, said, here it is, but it is crossed; then takes the new book, at his right hand, and looks for the letter G, and having found the name *Good-hope*, said, here it is also, in legible characters, and that without a cross; go on and prosper: the hearing of which put such courage and resolution into the man, that his countenance shewed him to be a *hero* indeed; he immediately drew his sword, marched towards the armed men that kept the door, and demanded entrance; but they, instead of opening to him, set themselves in battle array against him; and had he not been one of invincible courage, he would have recoiled, and proceeded no further, having more than ten to one against him, and each of them of a *lion-like* countenance; but he, regardless of that, rushed upon them with the greatest intrepidity and undauntedness; they, on the other hand, withstood him to the utmost; and indeed, for a while, it seemed dubious, which of the *combatants* would gain the victory; but, as I looked on to see the event, one of the sturdiest of them, whose name was *Guilt*, gave the man such a blow upon the head, as made him stagger; at which, I began to
fear

fear that all was over ; but as he was going to repeat his blow, in order to level him with the ground, a pleasant voice came from the palace, saying,

Fight on, fight on, and fear them not,
The robes we wear, will be thy lot.

Which words so animated the man, that he instantly fell to blows with more fury than ever, knocking one down here, and another there ; driving one to this corner, and another to that ; in short, I thought that if a *Pompey*, or a *Cæsar*, or even an *Alexander*, had been there, and had been all combined together against him, in order to obstruct his passage, they would not have been able to stand before him, with such bravery and resolution did he proceed against his enemies ; in a short time, they were all dispersed, he marched in triumph into the palace, and received the reward that was ready prepared for him : *Hephzibah* seeing the way clear, desired the *Enlightener* to let her follow him, but he told her, that must not be now, because he had more things yet to shew her.

From thence he takes her into a very long room, or rather a gallery, and a spacious one it was, beautified with some curious pictures of various sorts, each one having its proper signification ; a few of which I may take notice of, and also what was intended thereby ; but as I am no artist in the painting science, the blunders I may make, hope will be readily excused.

The first picture that the *Enlightener* shewed her, was that of an *infant*, who as soon as born was *cast* out from, or by its parents into a wide *field*, no one being near it to perform

perform the kind offices its state required. *Hepzibab* seeing this, said, dear sir, if I might speak of this as a reality, what a starving condition is this poor thing in! what none to take compassion on it! surely it must perish, unless it have timely succour; but, pray sir, what is the meaning of this? I conceive that there may something profitable be learnt from it. To which, he replied, this piece is the very epitome of you pilgrims, whilst you were in your native country; in a state of slavery there, you were in as helpless and hopeless a condition as you see this poor infant to be in; don't you remember it right well? what pity did *Nomi* shew you at the time that you could not perform your daily task? or what help had you from your fellow slaves? or could they in the least ease you of your burden? or prevent one stroke that he laid upon you: to which the pilgrim replied, with tears, Oh! sir, I remember it right well, and now I see that this *infant's* case, is a lively emblem thereof: I hope I shall never lose the idea of it, it being so much to the purpose.

He then shewed her a second picture, and bid her take notice of it; when she had viewed it over, she said, this piece, I think, sir, is much the same as the other, the *field* the same, the *infant* in it the same, but with this difference, that here is one come to do for the *infant* as its necessitous state requires, Well, says he, and can you learn nothing from this? Sir, said she, as you was pleased to expound the other to me, I think I can; I take this picture to be a lively representation of the kindness that my dear Lord *ISHI* shewed me, when I was almost expiring through the severity of
Nomi

Nomi ; does it not sir ? to which he replied you have hit the mark.

He then takes her to a third, and bid her see what she could learn from it. In this piece was the representation of one dressed in very rich attire, of a graceful countenance, and, upon the whole, a compleat piece of symmetry she was ; her cloathing was of the richest *embroidery*, and her linnen the *finest* that could be spun ; beautiful *ear-rings* in her ears, and her neck and her face adorned with *bracelets*, and the most brilliant *jewels* ; also I observed that she had a coronet on her head, which, with other parts of her raiment, was bespangled with fine *gold*, words fall short in expressing the richness of her attire to the full ; and, I think, that the greatest monarch's daughter, or even his queen, was never arrayed like her, but withal she seemed to be of an excellent deportment, and a sweet demeanour ; in short, I could have been content to have gazed upon her till now, and I observed ; the *pilgrim* also, was greatly delighted whilst viewing of it. Well, says the *Enlightener*, what think you of this *Hephzibah* ? Oh ! sir, said she, this is an excellent piece indeed ! methinks I am loath to take my eyes off it, this must certainly afford something very instructing, will it not, sir ? If not instructing, replied he, it may be of use for you to call past things to remembrance ; and I doubt not that you well remember how Lord *ISHI* cloathed you, when at the lodge of *Reliance* ; do you not ? Yes, replied she, and hope I shall never forget it ; Well then, says he, this picture much resembleth you, this being the same person that the other pieces represented, but now adorned in the manner you see, and that by the same kind benefactor that took pity on her, when in
that

that deplorable and forlorn state ; the which I don't doubt but you can make an application of, as concerning yourself.

The fourth piece he shewed her was a representation of the same person, but of a much different deportment ; for whereas in the former, she appeared to be affable and humble, in this she appeared of a very haughty and scornful disposition, and seemed exceedingly lifted up with pride, on account of the ornaments she had about her, as tho' she had forgot from whence they came, and also the state she was *once* in. Then, says *Hepbzibah*, with some concern, pray, sir, what may be the meaning of this ? It gives me some uneasiness to see that there is such an alteration in this lovely person : To which he replied, Take care that this be not your case : the proverb says, Happy is that man who is of other men's harms aware : but this is the unhappy case of some of you *pilgrims*. At your first setting out, indeed, a great degree of humility appears in you ; but after a while you discover much haughtiness, and seem, as it were, to forget your former situation, not considering that it is a great evil so to behave. Oh, sir ! said she, I hope that will never be my case, and I am obliged to you for the caution you give me.

He then took her to a fifth piece, with which she seemed much delighted. The man, says she, who is represented by this picture, was certainly one of an excellent disposition : what an affable countenance he has ! How mild are his looks ! How sweet his carriage seems to be towards those around him ? Certainly he must be one of an excellent temper, or I am greatly mistaken : Was he not so, sir ? To which the *Enlightner* replied, I see that you have no great skill in physiognomy ; you only

ly notice the bright side of him ; but did you look at the dark side, perhaps you would judge otherwise. The name of the man whose likeness this picture bears, is Mr. *Wou'd-be-thought*, and, you must know, he professeth to be a pilgrim, and a great *bustle* he makes about it, and is never better pleased than when he has a company about him (which you see is numerous) in order to let them know what *great things* he does in the way. Step to this side of me, and you will see he is telling them how many *miles* he walks in a day, how *regularly* he keeps in the path, what answers he gives such as endeavour to turn him out of it ; with what *bravery* he withstands the enemies he meets with, and with what *courtesy* he treats such pilgrims as he overtakes in the road : in short, he would have people think him to be one of the greatest pilgrims on earth, whilst in fact, all is no more than a mere farce ; for were you to see his behaviour at other times, you would think that he had not one spark of a pilgrim in him. What think you of your fine man now *Hephzibah* ? Oh, sir, replied she, I see there is no judging of persons by their looks. No, no, there is not, replied he ; therefore you should take care not to be too hasty in your conclusions concerning any ; and be watchful over yourself, lest at any time you find in yourself any of those things this man prides himself in. I might before have told you that in his dealings, even if it be with pilgrims, he is not the most exact ; and I do assure you that, in that respect, great care needs to be taken of him ; but come, I will shew you another picture, and see how you like it.

So he takes her to the sixth piece, the which when she had viewed over, she said, Truly, sir, had you not given me a caution not to judge of persons by their looks, I should think of this, as well
as

as I did of the other ; may I not, sir ? really he seems to be one of a very honest disposition, and also free from pride : 'tis true I have no great skill in features, but I think there is some difference between this and the other, and in particular in the cast of his eye ; with what affability does he seem to converse with the person that is with him. Pray, sir, am I mistaken in him or no ? To which he replied, was you thoroughly acquainted with him, you would find that you are : you must know his name is *Fairspeech*, he professeth to be a pilgrim, and many there are who make no doubt of his being one, but those that well know him, greatly question it ; however he makes a fair shew, and as to his sincerity, 'tis as well to leave it. The man's name he is talking with is *Simplicity*, and an honest well-meaning creature he is : it may be said of him, that he is a true hearted pilgrim, and that is a great thing now-a-days ; but as to this man you so much admire, he is cousin german to Mr. *Would-be-thought* ; for as he is in his dealings, so this is in his conversation with other pilgrims ; his aim is to get what he can out of them, and then improve what they have in simplicity said to him, against them, which that cast of his eye denotes. Do you not see, at a little distance behind him, one in a waiting posture, discovering, as it were, some degree of impatience to know what the other hath said to him ; and he, by the cast of his eye, lets him know that he will be with him by-and-by, and let him know the whole of their conversation ; and many such acquaintances he has, who delight to hear the tales he brings them. Now let this be a caution to you, that if you meet him or any of his stamp in your road, during your pilgrimage, take care that you are not too free with them, lest they prove prejudicial to you. Oh, sir, said she, who could have thought it of him ? If this be the case, 'tis not easy to know when one is safe ; but

is it not a wonder that any body will have any dealings with the one, or conversation with the other, seeing they are such sort of folks ? For my part, I should not care to have any thing to say to them. To which he replied, Their credit, I assure you, is much sunk among those that are acquainted with them ; though some, for old acquaintance sake, continue a friendly correspondence with them, although at bottom they don't half like them, yet are they very careful to be on their guard whilst in their company ; but as to such persons as *Simplicity*, they look on them as very extraordinary sort of people, till they have suffered by them, and then they become as wise as their neighbours, which verifieth the saying, *Wisdom is not good till it is purchased* ; now as you are forewarned, take care that you also are fore-armed.

In the seventh piece he shewed her, was the representation of two men, having very different aspects ; that on the right hand had a very chearful countenance, with store of gold and silver by him ; the other on the left, seemed to be very dejected, which our pilgrim observing, asked her *boſt* what they meant ? To which he replied, As to these two men, whose likeness this picture beareth, you must know, that for a long time they were very great associates, and never better pleased than whilst they were together ; and what one knew, the other was soon acquainted with : in short, they seemed to be as one. The name of him on the right hand is *Save-all*, and the name of the other is *Lose-all* : now, in process of time, Mr. *Save-all* began to thrive much in the world, and at length attained a plentiful estate ; but notwithstanding his prosperity, he still continued his former correspondence with his friend, who being in what is called but middling circumstances, he was ready to do many good offices for him, provided it did
not

not much infringe upon his pocket, which, by the way, is more than many will do now-a-days ; for it is grown very common for men, when they get up in the world, to slight those with whom they had been most intimate ; but that was not this man's case. However, in the course of providence, through one disappointment after another, Mr. *Lose-all* was brought to very streight circumstances, insomuch that he knew not how to go on in his business, in order to support his family, and what method to take he knew not. After having revolved several things in his mind, and thought of one way and another way to retrieve himself, but all to no purpose, he thought within himself, I have one friend left still, and I make no doubt but he will be ready to assist me in this distressed situation, and to him I will apply for help : accordingly to him he goes, and opens his case, telling him, that he hoped he would stand his friend now he was in this distressed situation, otherwise he must be ruined, and his family come to poverty. When Mr. *Save-all* had heard his friend's case, he said to him in a very sympathizing manner, My dear friend, I am very sorry for your misfortunes, and glad should I be to serve you. 'Tis true, I have cash by me, but it does not at all suit me to lend you any at present ; besides you know that I have a family of my own, and it is my indispensible duty to take care for them : but this I will do for you, if you think it will be of any service, I will go to your creditors, and endeavour to prevail on them to give you more time for the payment of what you already owe them, and to let you have more goods to go on in trade with, till such time as you can bring things about ; for sure I am that you are an honest man, and would pay the utmost farthing,

was it in your power. Come, don't be discouraged, this affliction will be for your *good*, you may see better times by-and-by; but I observed he never offered to lend him any thing to help him in the present exigence, which is the reason that the painter drew him in this dejected manner you see him to be in.

Whilst the *Enlightener* was thus relating their history, I thought verily that I knew the men, but if not the same I meant, they were much of their complection. But he goes on: Now, says he, had Mr. *Save-all*, as he was satisfied of his friend's fidelity, and as he had plenty by him, advanced this money for him, that he stood in need of, or part thereof, it would have appeased his creditors, and he might have gone on comfortably in his business again. Indeed what he proposed to him was an act of friendship; but when a person is obliged to go on in that way, 'tis very rare that he gets forwards; for such materials as his dealer sends him he must have, though they be far from answering his end, or proving to the satisfaction of his customers, and this causeth him to lose his credit with them, and get the character of an unjust man in his dealings; which cuts him to the heart, he being of a quite contrary disposition; but speak to his creditors of it he dares not, lest he should be snubbed by them, and have no more goods from them, or be cast into prison for the whole he is indebted to them; whereas, on the other hand, had Mr. *Save-all* done what I before said, this inconvenience might have been avoided, and in time his friend, though he had before lost all he had in the world, might have repaid him, and gone on comfortably in time to come. But, sir, said *Hephzibah*, these are not *pilgrims*, sure, are they? Yes, yes, replied he, they are both *pilgrims*, there is no doubt to be made of that; but all *pilgrims* are not
of

of a like disposition. Dear sir, said she, I thought that there was no such thing as a *pilgrim* of such a disposition as this Mr. *Save-all* is? Surely he would act otherwise, was he to be talked to about it, would he not, sir? As to that, replied he, his friends have not been wanting, he has been admonished time after time. I myself have given him several hints concerning it, but to little purpose; and I have employed several others to speak to him, but he remains still the same, although he knows that his proceedings are not agreeable to the *prince of pilgrims*; and truly when his circumstances were not so good, he discovered more of an hospitable spirit than he does at present; for he seems now rather to indulge himself and family, than to assist the needy, which you will say is not like the conduct of a *pilgrim*; but if at any time the impropriety of this is mentioned to him, his reply is, May not a man do what he pleases with his own? and am I to be called to an account for what I do with my substance? These words, mistaking the meaning, he takes from a certain *husbandman*, that some time since employed people in his field, and some of them he sent into it very late in the day; but when the evening came, and he began to pay the *labourers*, he gave to them that came late to work, equal with those that worked all the day, and bore the heat thereof: now some that had an evil eye, and doubtless a grudging spirit, began to murmur at their master for so doing, to which he replied, and that very justly, may I not do what I will with my own? Surely he might; but as to Mr. *Save-all*, his case is very different; for what he is in the possession of, is not properly his own, he being only a *steward*, or a *tenant at will*, and what he has may be soon taken from him and given to another, and that he will acknowledge, if

questioned about it; and it would not be amiss, was he to think more of it; but his heart is so closely attached to his wealth, that he cannot bear to think of parting with it, notwithstanding he knows that it is a great hindrance to him in his pilgrimage; for sometimes it so clogs him, that he is scarce able to put one foot before another; and indeed upon the whole, Mr. *Lose-all's* case is preferable to his; for although he is surrounded with difficulties on every side, yet, at times, he makes good advances towards the land of *Light*, and at length will arrive there in safety, which will amply compensate for all the trials he is exercised with in his pilgrimage-state. It is true, you young pilgrims can hardly think that there is such a thing as a *pilgrim*, of Mr. *Save-all's* stamp; but before you come to your journey's end, you may find many of them. To which she replied, Indeed, sir, I could not have thought it! but pray, sir, did the usual freedom subsist between these two men, after this affair happened? or was their intimacy quite dissolved thereby? To which he replied, there was, through the value that they before had for each other, and on account of their being *brother pilgrims*, an acknowledgment of each other; tho' Mr. *Save-all* seemed to be more shy, and carried himself more cool towards him than he had formerly done, which was a farther addition to the poor man's grief: yet this will be his happiness, that though he lose all in his pilgrimage, yet when he comes to his journey's end, he will gain all, and Mr. *Save-all* will suffer loss, yet not so as to be excluded from the goodly land.

The relation of this story brought to my mind a few lines I had read before I fell into this dream.

Friend.

Friendship ! thou servile follower of the great }
 Thou ne'er art safe but in *affluences* seat, }
 Distress, or need alone, expose the cheat. }
 Trust not a brother, or your nearest blood ; }
 For ask their help, you'll not be understood ; }
 They'll rather join the cry, 'tis for your good. }
 Friendship and sincerity like sisters are,
 So fair ! Which would you chuse ? Which can
 you spare ?

Alike they're shy ; the first you rarely find,
 The last, tho' coy, in *need* she will prove kind.

After this he takes her to the eighth picture, and a curious one it was, there being very few to be found of the like sort ; in it was represented a man of a very chearful spirit distributing to those around him (of whom there was a great number) every thing they stood in need of, which caused them to look very chearful. When the pilgrim had taken a view of the piece, she said, I think, sir, that I know something of the meaning of this ; but lest I should be mistaken in my conceptions, please to indulge me with the history of it. To which, he replied, The man (whom the painter has here represented, and you so much admire) was in his day an admirable person indeed ! In short, he was one of a thousand, having few to equal him ; 'tis true, he was favoured with great affluence of temporal things, and 'tis as true, that he did not keep them to himself, as did Mr. *Save-all* ; no, he acted quite reverse ; his heart and hand were open to all that were in necessitous circumstances ; it may be said of him, that he was a true friend to many ; he was one that pleaded the

cause of the *poor*, the blind and the lame never went empty handed from his door, which you see the painter has here represented. He was as a father to the *fatherless*, and through his liberality he caused the *hearts of widows to leap for joy*, which every eye that saw him, was witness of. Such was Mr. *Do-good*; he would anticipate their calamity, knowing that they had no friend else to help them; so that, in short, the *blessing of all around him came upon him*. Much more might be said of him, but this is sufficient to let you know what sort of a man he was. An admirable person indeed! says the pilgrim; and really I thought so on first seeing the picture.

But pray, sir, said she, was you acquainted with this man? did he leave any offspring behind him? for 'tis pity that his family should be extinct, and his memory lost? Yes, replied he, I knew him right well, and was very intimate with him and had a great value for him: as to his offspring, there are some *few* remaining to this day, who in some measure follow his example, but not to so great a degree as their *progenitor* did, but his memory will never be lost, for if not one of his offspring was left in the world, yet his name (which may justly be called *Do-good*) and also the worthy acts he did, are *recorded* in such characters as can never be erased. Dear sir, says the pilgrim, how happy would it have been for poor Mr. *Lose-all* had he been as intimate with some of the family of the *Do-good's*, as he was with Mr. *Save-all*? I dare say, that they would have done better for him than he did; do you think they would not, sir? To which, he replied, or they must have done very little; poor man
he

he had heard of some of them ; but he was of such a modest and shy disposition, that he could not apply to them for relief ; however, the good man (for so he really was) did not want a friend to help him in his greatest need, who has promised to be a *friend* to him as long as he lives. Dear ! said *Hepzibah*, I am glad of that with all my heart, for the poor man, and his family sake :— and I can't say but I myself was pleased with this relation.

Come, says the *Enlightener* to *Hepzibah*, I will take you to number nine, and see how you like that ; an extraordinary piece this really was, and amongst divers things were represented two men who undertook to withstand a great *number*, who were *enemies* to them, one of these two was represented as turning his back upon the enemy and running from them with the greatest precipitation ; but the other having his *sword* drawn in his hand, bravely stood his ground against them all, tho' left alone ; and altho' the enemy seemed to bear hard upon him, yet with the greatest resolution he kept his post, not in the least degree giving way to them. On the left side of the picture was represented a hideous *monster*, discovering the greatest rage that possibly could be, against this warrior ; he seemed as tho' he was ready to devour him in an instant ; but this was his happiness, that between them, there was fixed a strong grate of brass, through which he might easily see, but could not come nigh to hurt him, which increased his rage, and because he could not vent his spleen against him, he was represented by the painter as gnawing his own heart ; I am sure it would make one smile to see how
the

the foam, mixed with blood ran down his ugly jaws; and, in order to make him appear more horrible, the *hairs* upon his head were painted like small *serpents*, which he was tearing off with the greatest fury, and casting through the grate at this warlike person; but he still kept his station with his wonted magnanimity notwithstanding all.

The sight of this picture made the pilgrim cry, dear sir! what can this mean? to which, he replied, you seem to be affrighted *Hepzibah*, but perhaps you may like the moral of it well enough, when you hear it explained, to which she gave the greatest attention.

You must know; said he, that the two men, who in this piece are represented by the painter, were both of them pilgrims, and were travelling in company towards the land of *light*, and they seemed to be of *one heart*, and *one mind*; for whenever they met an enemy on the road, they assisted each other against him, and resolved so to do to the end of their journey; but, as they were passing along a certain place in the road, this company, you see represented here, came to meet them, in order to intercept them; when the pilgrims knew their intent, they began to cast in their minds what they had best to do, whether to make off from them, or to stand their ground and fight their way through them all; You must know the names of the men, were *Dread-naught*, and *Faint-heart*, and both of them agreed to stand buff against these adversaries; accordingly they came to an engagement, and a pretty smart skirmish they had, in which they both behaved manfully, but, upon the second or third onset, the enemy bearing hard upon them, Mr. *Faint-heart*

heart took to his heels as you see, and left his companion to fight by himself. Do you not see how they seem to triumph in his desertion? It might have been expected that upon Mr. *Dread-naught* seeing himself abandoned by his friend, he would have quitted his post also; but, instead of that, he seemed to be much more animated than before, and, with the greatest bravery, said, tho' I am thus deserted by my friend, yet, *though an host encamp against me, will I not fear*; and accordingly he fell to his blows with such intrepidity and valour, that, in a little time, he forc'd his way through them all; none of them, no nor all of them together, being able to withstand him. This was a valiant soul indeed, says *Hepzibab*, I think his name should be recorded in the book of fame, there being so very few equal with him. But pray, sir, what became of Mr. *Faint-heart* after this action, durst he ever see Mr. *Dread-naught* again? To which, he replied, he kept on his road after this, but 'twas at a loitering pace; in truth, he endeavoured to shun the other's company as much as possibly he could. And well he might, says *Hepzibab*, for I am sure it was a very cowardly thing of him to leave a friend to bear the brunt of such an extremity by himself; I have hardly patience with him. But pray, sir, what were these people that made the assault upon them; not *pilgrims* surely; were they, sir? To which he replied, they were professedly so, and some of them were really so. Dear sir, said she, then what could be the reason that they should endeavour to obstruct the passage of those two men? there lies the mystery, says he, but to let you into the secret, the reason was, because these men, in some matters, differed in their *sentiments* from them, this was the only cause why they were

were so incensed against them; and, very probably, you may meet with some such before you arrive to the end of your journey. If I should, said she, I hope I shall follow the example of Mr. *Dreadnaught*, and be careful not to do as Mr. *Faint-heart* did. But pray, sir, what is intended by that hideous monster there? pointing to the picture, it is almost shocking to look at him! To which, he replied, the name of that frightful creature, is *Envy*, whose character perfectly agrees with his name, for he is full of envious sentiments against all such as are in a better case than himself. The painter's design in placing him there, discovering such implacable rage and enmity against Mr. *Dread-naught*, is to shew, that the more faithful any pilgrim is, the more enemies he will have, who will endeavour to do him all the mischief and injury they can; his design in placing that brazen grate before him, is to shew, that notwithstanding all the malice of his enemies, they shall not be able to come one jot nearer to hurt him than they are permitted; altho' this be the case (yet, they seeing his resolution in what he has undertaken will seek to hurt his character by throwing some odium or other upon him. Which is represented by *Envy* casting his serpentine locks at Mr. *Dreadnaught*; and preying upon his own heart intimates that inward perplexity which such persons feel when they cannot vent their spleen against those who happen to be the objects of their malice; and well would it be, if there was not so much of this spirit seen among pilgrims. Thus, *Hepzibah*, I have given you the design of this picture; what think you of it now? truly, sir, said she, it affords me

me much pleasure and instruction, and am obliged to you for it ; I hope it will be of great use to me, and am determined as far as I am able to follow the example of Mr. *Dread-naught* ; aye, replied he, and let *Faint-heart* be a caution to you, lest in time of trial, you do as he has done.

The *Enlightener* now took her to the tenth picture, and bid her observe that in this piece was represented the likeness of a person who seemed to be of a very uneasy temper, fretting at every thing, and also finding fault with every body about her, though they all seemed studious to oblige her ; so that really she appeared to be a *burden to herself*, as well as a *grief* to those about her.

When the *pilgrim* had taken a view of this picture, she said, What can it mean, sir ? To which he replied, This piece is not without its signification, The name of the person whose likeness this bears, is *Disquiet*, and indeed she is not wrongfully so called, as is by the painter very lively represented ; for even her mere apprehensions will cause such uneasiness in her breast, as sometimes almost overcomes her. If she sees, or even if she thinks, that one whom she is intimate with, carries it more friendly to another than herself, it cuts her to the heart, being not able to bear the least slight, and she suspects it when in reality there was no such thing intended ; so that, in fact, her friends have something to do to keep her in temper ; and if at any time she meets with the frowns of the world, from which few are exempt, she will be so peevish and fretful, and discover such a degree of impatience, as would make one imagine she was almost driven to despair. In short, as I said before, she is a heavy burden to herself, and grieving to her friends. And is she a pilgrim, sir ? said *Hephzibah*. Yes, yes,

yes, said he, there is no doubt to be made of that, and a very good one too; few there are that foot the road better than she, or that walk more upright than she does: she carrieth herself as strait as a bolt, and none can lay the least thing that is evil to her charge, which is one great reason that her friends bear so well as they do with her poor unhappy temper. Well, says *Hepzibah*, as this is the case, I think she is an object of compassion rather than resentment; and I dare say, sir, that at any time when her spirits are calm, it must be a great affliction to her, to consider what a disposition she is of; so that, poor thing, her life is a double burden to her: is it not, sir? To which he replied, had you always been with her, you could not have hit on her case more exactly, but let her example teach you these two lessons; first, to take care not to encourage such a temper as hers in yourself, and secondly to sympathize with any that you may find like to her, in your pilgrimage.

Then he takes her to number eleven, and bids her observe that also. In this piece was represented a person quite different from the last mentioned; her deportment shewing her to be of an excellent disposition; her behaviour being calm and serene towards those around her: her countenance affable, but yet her aspect sprightly; her carriage seem'd to bespeak contentment in the station she was in, for there was not a frown to be seen upon her brow; and I also observed that the painter had placed *envy* with all his horrors, under her right foot; and notwithstanding the efforts he made to do her injury, by twining his serpentine locks about her leg, &c. she seem'd not in the least to regard it, but rather view'd it with a pleasant smile; and, to speak my mind, I thought she was a nonpareil.

When

When the pilgrim had viewed this piece, she said, Surely, sir, this was an excellent person, pray who and what was she? To which he replied, an excellent person she was indeed, and very few there are to compare with her; an example was she to all that knew her in every respect worthy of imitation: her name was *Peace-of-mind*; she lived in a little village called *Content*; and very serviceable she was in her neighbourhood, doing all the good offices she could to those that stood in need of help. She was contented in every station of life, not being troubled with a murmuring spirit, on account of cross providences, nor over-elated with prosperous ones; and in every event that happened to her, she seemed to enjoy a perfect serenity of mind; but notwithstanding all her virtues, she was not without her enemies, and often received injuries from them as effects of their envy. The method she took to avenge herself, was to heap upon them all the favours she could; if railed at by any, she knew it was unjust, and therefore *railed not again*; if defamed, she would *intreat* such to forbear persevering therein, since she deserved it not at their hands; and thus her endeavour was, at all times and upon all occasions, to *overcome evil with good*. The painter having placed that cruel monster, *envy*, under her foot, is to shew, that none but those who are partakers of such virtuous qualifications can be a match for him; and such alone are able, with tranquility, to stand before him, and like this excellent person, rather smile at every envious attempt to do them wrong, than be incensed thereat. Much more might be noticed; but what I have already said, is sufficient to let you know who and what she was. Oh, sir, said *Hephzibah*, was I of this person's temper, how happy should I be, and how pleasant
would

would my pilgrimage be to me ! but I think that I have too much of the disposition of Mrs *Disquiet*, when I meet with any crosses in the way.

After this he shewed her many valuable pieces, such as landskips of various sorts, and explained them to her ; also prospects of several places, and told her what they represented ; one of which was that of the land of *Light*, whither she was travelling ; which afforded her more pleasure than any thing she had yet seen, and contented she would have been, to have spent more time in *gazing* at an object so delightful to her senses.

But the *Enlightener* told her that he had one Picture, at the upper end of the gallery, yet to shew her : so he takes her to it. This picture was covered with a *veil* ; before he took the *veil* off it, he told her, he made no doubt but she would know it without an explanation.

Now I saw that as soon as he had *taken away the veil*, and she had fixed her eyes upon the picture, she seemed to be in an extasy of joy, and, with a degree of transport, cried out, Oh, sir ! this is none other than that of my dear Lord *ISHI* ! words fail me to express his beauty ! and I can say, that this sight is far preferable to any thing that you have yet shewn me, yea, I farther say, that *he is the chiefest of ten thousand, and altogether lovely*.

The *Enlightener* seeing her in such an extasy, lest she should be overcome by too much *gazing* thereon, prudently drew the veil over it again, tho' she did not seem well satisfied therewith. But however, this encreased her desire to set forward on her pilgrimage, and accordingly she begged leave of him so to do : to which he replied, that to-morrow, if the morning was clear, she should ; and to they retired from the *gallery*, but with great reluctance on *Hepzibah's* part.

Towards

Towards the close of the day he took her into his *wine-cellar*, and there treated her with some of the richest *wine* she had ever tasted ; and tho' she drank plentifully thereof, yet she was not in the least intoxicated ; the natural effect of it being to support the spirits and communicate strength without any hurtful tendency ; for the more a person drank thereof, the greater strength they had communicated to them. He also treated her with some exceeding fine *apples* that grew in his garden, the like of which were not to be found elsewhere, and her eating of them administered much *comfort* to her heart : these refreshments made her conclude, that she should go on the remaining part of her pilgrimage with the greatest vigour, and made her long to be setting out.

The morning being come, and it being a *fair one*, she arose very early, and got herself in readiness to depart, and the *Enlightener* not being willing to hinder her, gave her such refreshment as was necessary for her support ; also proper directions concerning the road, which way to keep in, and which to avoid ; and desired her to have a due regard to her *map*, and also to the striking of her *monitor*, inasmuch as she might probably meet with danger before she came to the next place of entertainment, which, says he, is a certain *castle* called *Strength*, wherein you will lodge with safety, and be entertained *free-cost*, and made welcome : and that you may know it from any other *castle* (of which there are others thereabouts that have the semblance of it ;) it stands directly in your road, upon the top of a fine *eminence*, the ascent to it being something steep, and to which I bid you good speed.

She then returned her acknowledgments for all the favours he had indulged her with, and began

to set forward; but calling to mind the *water* of the *fountain* in the garden, she said, Oh, sir, may I not have one draught of that delicious *water* before I depart? and welcome, said he; so he took her to it, and gave her as much as she had *need* of, which enlivened her spirits exceedingly: she likewise now had an opportunity of taking leave of the *gardener*, and returning him thanks for the benefits she had received from him; he also made his acknowledgments to her, and wished her well to do, and so she set forward on her journey.

Now I saw that she went on her way with much vigour, having a good road, and the *sun* *shining* with resplendent rays round her, as she went on, she with great elevation of mind sang as follows.

What has my Lord wrought out for me,
 What wonders have I seen?
 Oh! how I've been provided for
 Wherever I have been!

When in my native land I was,
 And under *Nomi's* thrall;
 When nought but death I did expect,
 Freed then I was from all.

When to *Reliance* lodge I came,
 Me they did entertain;
 And much delight I did enjoy,
 Upon *Hope's* pleasant plain.

And when to *Shepherd's* lodge I came,
 I freely was received.
 But when I from my friends did part,
 How was my spirit grieved.

How

How kindly I preserved was,
 From all my foes i'th' road;
 When dangers did me all surround;
 And eke the watery flood.

From it, I then delivered was,
 And brought from waters deep;
 Kind *sympathy* did me refresh,
 As tho' I'd taken sleep.

And in this *lodge* where I've now been,
 How kind they were to me;
 Such favours may I ne'er forget,
 'Till I Lord ISHI see.

And may I likewise ne'er forget
 The lessons I have learned,
 From *potter*, *pit*, and *garden* too,
 With which I was so charmed.

Let *gard'ner*, *fountain*, and the *mole*,
 To me a lesson be;
 And let me well remember still
 The *toad* and *blooming tree*.

The *sheep* also, in that fine field,
 Tho' scatter'd up and down;
 But how did they together run,
 On seeing but a *bound*.

The *garden* on the other side,
 A doleful place it was:
 But may I by it now perceive
 How happy is my case.

The *hawk*, the *dove*, and *dove-house* too,
 How teachable they are,
 To pilgrims who their race pursue,
 To lands of *light* most fair.

The *pictures* in the *gallery*,
 May I them ne'er forget ;
 And may I still remember *him*,
 Above all others set.

The *wine-vault* also, and the *wine*,
 That I so freely drank ;
 The *apples* too did comfort me ;
 For all I do him thank.

Now to the land of *light* I'll march,
 And dread not any foe :
 My strength seems firm, and on I'll trudge,
 Though I alone do go.

She not only sang the words of this song, but also called to mind her transactions in *Sensuality-market*, and what deliverances she met with there ; also how it was with her when in the storm of thunder and lightening, and what discouragements she then met with, &c.

Thus she went on all the fore part of the day, the *sun* still shining brightly upon her, the gentle *breezes* fanning around her, and a pleasant walk she had ; but towards the *decline* of the day, the air began to look more lowering and heavy, even as tho' a *storm* was approaching.

About this time she was overtaken by two persons, who had the appearance of pilgrims ; and as soon as they came up to her, the foremost of them addressed her in the following manner.

You

You seem, fellow-traveller, says he, to foot it very *well*—pray how far have you come this morning? and how much farther are you going? To which she replied, I came this morning from yonder lodge, and am travelling towards the land of *Light*; but to-night I purpose to lodge at a castle called *Strength*. Aye, said he, did you come from thence to-day? Yes, that I did, replied she, and hope I shall never forget it. Here (not being aware of the company she was dropt into) she told them the whole of what she had been entertained with; Aye! say they so—this was delightful indeed! you was certainly very highly favoured. Well, says he that came up to her last, I am glad that we have met with such a companion, seeing we are travelling the same road, and are bound to the same place; and glad are we of your company, seeing you travel so well; but let us put forward, lest we should be benighted, for we have yet many weary steps to go.

All this while poor *Hepzibah* was not sensible who they were, and as little thought what a snare their company would be to her, as they were no other than enemies in disguise: the name of the first was Mr. *Pride*, whom she had met with on the road before; the other was Mr. *Self*, his confederate. And indeed she seemed to be well pleased with their company, and the more so, because she took them to be pilgrims. But I observed that she never enquired who or what they were; whence they came from; how they got into the road; or what places they had been entertained at; which had she done, the cheat might have been discovered; so that in this it may be said, she fell short.

But however, on they trudged together, and as they went, discoursed of various subjects, and

she, like a poor simpleton, told them the history of her journey, both what had befallen her, and what favours she had received ; also the assurance she had of being admitted into the land of *Light* when she came to her journey's end. Aye, says Mr. *Pride*, this is a charming relation indeed ! and I congratulate you on account of your happiness ; And so do I too, says Mr. *Self*, very devoutly, and I make no doubt but you will be a good *proficient* in your pilgrimage, and hold out well and be admitted, as you say, at last ; and for my part, I shall always be ready to lend you a helping hand, if need require ; won't you fellow traveller ? Yes readily, replied Mr. *Pride* : so *Hephzibah* taking them to be fine folks, too contentedly goes on in company with them, little thinking what would be the consequence thereof.

But by and by, when the *day* began to come towards a close, and they almost within sight of the *castle* ; they came to a certain place where was a path that inclined a little to the left, but was hardly to be distinguished from the strait way.— Now when they came just to the entrance of the path, these incendiaries, got themselves on the right side of her, and amused her with many fine things, that came into their thoughts, such as telling her that she walked well, and how well she held out, and how they would assist her in getting up the hill, if need required, and what entertainment they should have when they came to the *castle*, and such like. With these things they so cajoled her, that they insensibly brought her into the left hand road, and when she was in, the farther she went on, the farther she would be out of the right road ; now presently recollecting herself, she said to them, But, sirs,
are

are you sure that we are right? methinks the way seems longer than I expected; Yes, yes, say they, you have no need to question that; look yonder, you may see the tower before you; with this she goes forward again contented. All that time her *monitor* kept silent, or at least it did not strike so loud as heretofore it had done; neither did she examine her map at this time; if she had, she might have seen that she was out of the way, and in a dangerous path; and that tower she saw before her was not *Strength-castle*, but the tower of *Great-thoughts*, from the top of which many have fallen, and been miserably bruised thereby, if not received broken bones.

Soon after this, the sun began to set, and night drew on apace, the road also grew very bad, so that poor *Hephzibah* began to lag, and was troubled with many fears, as well she might; for in a bad situation she was; thick woods environing her on every side, and darkness all around her. At this time also, her *monitor* struck such a peal as made her ears to ring; directly upon which she fell into a deep pit, the bottom of it covered with *mire and clay*, in which she stuck so fast, that she could not possibly stir a foot; and in vain it was for her to cry for help from her companions; for they, instead of assisting her, both left her, without so much as bidding her good night.

The pilgrim being brought into this dilemma, and finding herself abandoned by her companions, began to cast in her mind, who, and what they were; and upon recollection, she remembered that she saw something in the air of the first who spoke to her, much like

to that of Mr. *Pride*, who was her great enemy, whom she had before been in danger by, and therefore justly concluded that it was he, and that he had assumed the dress he was in, on purpose to bring her into this trouble; and remembering also, that the *Enlightener* had told her, that one *Self* went generally in concert with him, she was fully satisfied that this must be the man.

But oh! how did the poor thing now bewail her hard case! and how did she condemn herself for hearkening to them! Oh, how short was I, said she to herself, that I did not enquire who they were, when they first overtook me! the, which had I done, and also asked them how and by what means they came into the road, and where they had lodged in the way, I might have discovered them; and this I am certain of, that I saw nothing of when I was in the *Enlightener's* lodge, which them might have given me some suspicion of them; and oh, how foolish was I, in being so free in telling them of the favours bestowed on me, and also in hearkening to their flattering speeches! and how much more stupid was I, in not looking into my map, in order to see if I was in the right path, rather than ask of, and adhere to them! May this be a warning to me for the time to come! for had I so done it might have prevented this calamity, and I might have been lodg'd in *Strength-castle*, free from danger. But did I just now say, that this should be a caution to me for time to come? alas for me! how know I that I shall ever more see the light of another day? I may be swallowed up in this miry pit before the morning! do not my feet seem to sink therein? and have I any power to deliver myself? and does any person frequent this forlorn place, who may come to my relief? and is it not
in

in vain for me to cry for help ? surely it is : or may not some beasts of prey, inhabiting these desolate woods, come and devour me ? *Oh ! wretched creature that I am ;* what will be my case ? directly upon saying these words, she heard a lion *roaring* most hideously, the voice of which caused her to shudder, and it seemed to draw nearer and nearer to her ; now she thought all was over indeed ; and, I thought I heard her say, now what good will all the former favours I have received, and what I so fondly told my enemies of, do me ? for devoured I certainly shall be ; *wo is me for I am undone !* By-and-by she heareth the hissing of *serpents* and *vipers* around her, some of them seemed to be just at her ears ; this caused her to cringe again, expecting every moment that she should be stung by them ; anon she heard the doleful yelling of *wolves*, which put her in such a panick, that she was ready to sink lower than she really was ; and sometimes the night *owl* would hover over head, with his dismal shrieks, all which served more and more to augment her distress ; and, I think I may say, that I never saw any person in a more distressed situation. Now she began to think on her former difficulties, such as her being in the storm of *thunder*, &c. and also of her being in the *lake* ; but alas, thought she, what was all that to this ? besides, then I was in the road, but now I am out of it, and may never get in it more ; then, 'tis true, my enemies triumphed over me, but what will they now do ? doubtless those that led me out of the way rejoice in my fall, and will they not tell others of it, that they may rejoice together ? Oh ! wo is me.

Soon after she had uttered these complaints she called to mind what the *Enlightener* had said to her, *viz.* that none ever *miscarried* that came to his
lodge,

ledge, and that Lord ISHI would send help in time of need ; she also remembered that Lord ISHI told her so himself, when at the lodge of *Reliance* : she brought to mind the timely relief she had in former dangers ; the consideration of all which allayed her perplexity a little. By this time it was near *break-of-day*, and the *monsters* of the wood began to retire to their *dens*, upon which she utter'd the following words, with an air that discovered hope of deliverance.

Let not my foes o'er me *rejoice*,
 Tho' I thus *fallen* be ;
 I certainly shall *rise* again,
 And yet the *light* shall see.

Lord ISHI will provide a way,
 To free me from this thrall ;
 And pluck me from this *mire and clay*,
 My *foes*, they *see* it shall.

Now when it began to be a little *light*, a person, whose name was *Relief*, passing by the pit in which she was, and seeing her in distress, (without complimenting her with the offer of his assistance, or asking if she was *willing* that he should help her out) went down to her, and, with the greatest tenderness, laid fast hold of her, and drew her out of the pit and *washed* her from the mire with which she was defiled ; on this she was not only cleansed, but also very much refreshed : and oh, what gratitude did she express to her kind deliverer ! which indeed was shewn more by a flood of tears, than by words. When she was a little recovered from the transport of joy she was in, she said, (with a degree of vehemency) oh first how shall I get into the *way* again ? To which, he replied,

replied, what way would you get into ? Oh sir ! said she, the way that leads to *firength-castle* ! do you know it, sir ; Yes, yes, says he, I know it right well, but how did you get out of it ? and by what means came you here ? Oh sir, replied she, it was through my foolishness, in hearkening to such, who by woful experience, I find were my great enemies ! Do you know their names ? says he. The name of one, replied she, was *Pride*, and I suppose the other's name is *Self* ; I know them right well, says he, and arrant villains they are ; 'tis their whole delight to turn such out of the way as are travelling towards *Strength-castle*, and 'tis your happiness that they did not deal with you worse than they have done. Did not you see a tower before you, as you came this way, standing upon an eminence ? Yes, replied she, and they told me that it was *Strength-castle*, and that we should soon be at it, which gave me much encouragement to keep forward. Well, says he, and how did they behave to you when you fell into this pit ? Oh sir ! replied she, they never so much as offered to help me out of it ; but they went their way, and I saw no more of them. Well, says he, upon the whole, it was well for you, or at least it was best for you, that you did fall into this pit, for had they brought you to yonder tower, which is called *Great*, or *High-thoughts*, the consequence might have been far worse ; and I advise you to take more care of them, for the future ; for this may not be the last time that they may attempt to do you an injury. Sir, said she, I return you thanks for your kind advice, and also for your kindness in thus delivering me, the thought of which fills me with admiration ; but pray, sir, how shall I get in my way again ? Must I not go back by the way that I came ? No, no, replied

replied he, that you must not; leave it to me, and I will conduct you into the road wherein you desire to go. So he takes her by the hand, and leads her in a *plain path* through this wilderness place; and as they went along, he discoursed very *comfortably* to her; and indeed she had great need of it, being full of fear lest she should not be admitted into the *castle*, on account of her yesterday's proceedings: likewise she thought that she could not have courage to ask for admittance. But he bid her be of good cheer, for all would be well: he also told her, that the *lord* of the castle would be far from *upbraiding* her, on the account of her past conduct: this gave her much encouragement, and she began to be more cheerful; and by-and-by they came into the road, which caused her greatly to rejoice. Mr. *Relief* then bid her good speed, and she, returning her acknowledgments for his kindness to her, *went on her way rejoicing*. She had not walked far before the *sun arose*, at which time she came near to the *eminence* on which the castle was situated; and now she again began to sing.

When I in dire distress did lie,
And none to pity me,
Master *Relief* he passed by,
And he did set me free.

He took me from the direful pit,
Out of the *mire and clay*,
And in this *path* he set my feet;
So now I'm in the way.

Now up this hill let me ascend,
To yonder castle fair,
Where, doubtless, I shall find a friend,
Will shew me things most rare.

And

And now she came to the foot of a hill, the name of which was *Trial*, and a steep one it was: at the sight of this she began to be discouraged; but remembering what had passed the day before, and also what she went through in the night, she began to climb the hill with the greatest resolution, believing that when she reached to the castle, she should find *rest*; and indeed she kept on pretty well for a great part of the way up; but by-and-by she was almost out of heart, and began to faint, till, *by chance*, a person met her, whose name was *Succour*, who seeing her thus panting for breath, lent her his hand, and in a short space of time, brought her to the top of the hill, which was not above half a league from the castle, to which she afterwards went with much pleasure.

When she came there, and approached the *porter's* lodge, she found him ready to receive her. Now you must know that this *porter* was lord of the *castle*, none being qualified for the office but himself; and as soon as he saw the *pilgrim* come to his door, he with *open arms* received her as did the *Enlightener* before, knowing by her dress that she was a pilgrim; and bidding her welcome to his castle, conducted her into it, and introduced her to the family within, which was numerous.

Hepzibab's being thus received into the *castle*, no doubt afforded her a great degree of pleasure; but yet she could not help reflecting upon her late conduct; and sometimes it would force a deep sigh from her, which was soon perceived by the *virgins* in the family, and also by the lord of the *castle*. The reason thereof being enquired into, she frankly told them the whole of the affair; but they, instead of *upbraiding* her for it, as she expected, spoke very *encouraging* to her, and with the utmost sympathy and tenderness, gave her a sovereign
cordial,

cordial, which greatly revived her sinking spirits, and afterwards prepared a *repast* for her, even such a one as she thought she had never before partook of. In the mean time she told them the whole of her history, as she had done where she was before entertained. Also she told them her name, and how she came by it, &c. After the repast was over, the lord of the *castle* entertained her with a *sweet perfume of aromatic spices*, the odoriferous smell of which diffused itself in such a plentiful manner around her, that she found herself greatly refreshed and strengthened thereby, which engaged her to express her *love* and gratitude to him on account thereof. It now growing late, she was conducted to her *lodging*, which was in the lord of the *castle's* own apartment ; for that was the *chamber* he usually lodged *pilgrims* in. But who can tell what a transport of joy she was in ? especially when she reflected how undeserving of such a favour she was ; for my part, I thought that she would have had no sleep all the night, being so ravished with this unparalleled kindness ; but at length she became composed, and her *sleep was sweet* unto her.

In the morning, when she arose, she began to think of setting forward on her journey ; and coming down to the family, she disclosed her intention to them ; but they constrained her to tarry with them certain days ; so she readily accepted of the favour, knowing that she was in good company, and in a house where was good entertainment ; therefore she thought it not *amiss to be there*.

During her continuance in this place, the *virgins*, her *companions*, behaved in the most agreeable manner to her, and would be often walking with her in the garden, which was a very delightful one, entertaining her with profitable discourse, and telling her many instructive stories : one time in particular

ticular, as they sat in an arbour covered with jessamine, one of the *virgins*, whose name was *Knowledge*, told her the following one.

A certain man having involved himself deeply in debt, and having not a farthing towards *paying his creditors*, was thereupon liable, or rather deserved to be arrested and cast into *prison* on account thereof: now the *son* of this *creditor*, before the *debt* was contracted, foresaw that this would be the case; but being of a mild and generous disposition, and also having a great *regard* for this person, and being unwilling that he should be punished according to law, or that justice should be *inflicted* upon him, and, on the other hand, being equally concerned that his *father* should not suffer wrong, he engaged himself as a *surety* to his *father* for the payment of the whole debt that should be contracted. The *father*, knowing that his *son's suretyship* was valid, readily agreed thereto; and from thenceforth never looked for any payment from the *debtor*, but expected it wholly from his *son*; and all this was done without the *debtor* being privy thereto.

Well, the time of payment came on, when a just reckoning was to be made; and the *father*, without demanding any thing of the *debtor*, charges the whole upon his *son*, (though he *dearly loved him*) and exacted from him the utmost mite, which the *son* with the greatest cheerfulness discharged; tho' it must be supposed that to him it was a great loss; but as he was capable of doing it, and had got a receipt in full, the bill cancelled, and the *debtor* cleared, he was well *satisfied*: and this, says she, you will readily think, is an unparalleled case? An unparalleled case, indeed! says *Hepzibah*; I suppose that the like of it was never known: but was it not amazing that the *father* did not *sue* the *debtor*

debtor rather than his *son*? The thing, says *Knowledge*, is truly amazing; but had that been the case, the *debt* would never have been paid. But, said *Hepzibab*, he might have cast the *debtor* into prison, and excused his *son*, might he not? It is a common saying, and a true one, said *Knowledge*, that a *goal* pays no *debts*, and had this *debtor* been cast into prison for life, it would not have been so satisfactory as if the *debt* was paid; and had the *creditor* excused his *son*, it would not have answered the *agreement* that was made between them; likewise the *son's suretyship* would have been of no value either to the *creditor* or *debtor*. What you say, says *Hepzibab*, is very true; but might not the *creditor*, rather than arrest his *son*, have had longer patience for what was due to him, and given the *debtor* more time, and seen if he could recover himself, and have paid the *debt*? Times, you know, sometimes mend, and then a man may pay a pound easier than he can pay a shilling when trading is bad. 'Tis very true, says *Knowledge*, that is sometimes the case; but this man, instead of there being any probability of his paying any thing, ran farther in *debt*, so that it was entirely out of his power to extricate himself from it; and what was more, he had no *will to do so*, but rather took pleasure in *enhancing* the bill, and was entirely *careless* about paying the score, therefore who should the *creditor* look to for payment, but the *surety*, inasmuch as the *debt* must of necessity be paid. To which *Hepzibab* replied, If this was the case, I have no more to say on the *debtor's* behalf. But pray, Mrs. *Knowledge*, why did not the *father* give his *son* longer time for the payment of this *immense* sum? or why did he not compound with him and take part of it. To which *Knowledge* replied, This would not have been agreeable to the *stipulation*
made

made between them, the agreement was, that every
mite should be paid, and the time of payment was
fixed upon, so that there could be no reversing of it ;
 and although the *father* so intensely loved his *son*,
 yet his not abating him any thing of the whole sum,
 had not the least *cruelty* in it; nor was his love
 abated. No ? said *Hepzibah*, this is admirable !
 but do you not think then that it must be with re-
 luctance that the *father* arrested his *son*, and exact-
 ed this mighty sum from him ? for can it be
 thought that he would do it with any real pleas-
 ure ? To which *Knowledge* replied, No reluctance
 at all ; for he was so bent upon having *full* pay-
 ment, that nothing less would *satisfy* him : as to his
 taking pleasure in arresting his *son*, there may be
 this distinction made, *viz.* that he took no pleasure,
merely in arresting him, and exacting the *debt* from
 him, but his pleasure consisted in this, that he had
 a *son* that was *capable* of answering his demands ;
 because he well knew that he could have satisfaction
 no other way ; and I am credibly informed that he
 declared that he was *well pleased* with him during
 this transaction, and also with the payment he had
 made ; and I am also informed that he was also
well pleased with, and took delight in the *debtor* for
 his *son's* sake. Some there are who have thought that
 the *father* bore a kind of hatred against his *son*, as
 being charged with this *debt* ; but that I think is
 entirely inconsistent : none can imagine that he
 both *loved* and *hated* him at one and the same time.
 Your observation is very just, says *Hepzibah* ; and
 I am obliged to you for the satisfactory answer you
 have given to my queries. You will excuse me if
 I ask you one more, and that is, how did the *son*
 take this treatment at his *father's* hands ; did he not
 think that he was hardly dealt with by him ? I
 think

think that I should, had it been my case. You remember, said *Knowledge*, I told you, that inasmuch as he had cleared the *debtor*, and had got a *receipt*, he was well satisfied, notwithstanding the great *loss* which he sustained; so also in this case, instead of taking his *father's* treatment ill, or thinking himself hardly used, he took the utmost *delight in suffering it*, and seemed to think the time *long* till it was accomplished. Well, said *Hepzibah*, this was an extraordinary case indeed; surely the *debtor* must be filled with the greatest gratitude on account thereof.—The relation of this story, and the conversation we have had about it, have afforded me a great degree of pleasure; I am obliged to you for it; and I think it has not been altogether a lost opportunity.

Another time, when they were set talking together, as *virgins* use to do, *Knowledge* says to the *pilgrim*, Well, *Hepzibah*, as you are fond of hearing stories, if you please I will tell you one. You are very obliging indeed, Mrs. *Knowledge*, replied *Hepzibah*; I shall be glad of the pleasure of hearing it; your stories are always very instructing to me. Well then, for once, says *Knowledge*, I will tell you a *marriage* one, and see how you like it.

A certain great person having cast his eyes upon one of a very *low* degree, instantaneously *fixed his love* upon her, and resolved that she should be his *bride*, not that he saw any excellency in her more than he did in another; but this he was satisfied in, that she was a *virgin*. Well, to make short of the story, he took her to *wife*, and, as he *loved* her dearly, endued her with every thing that was proper in her station; but, in process of time, through a violent *temptation* she met with, and the *weakness* of her sex, she *revolted* from him, and went about *playing the harlot with every lover* she met with,

with, and was altogether regardless of her *lawful husband*, and thus she did for a considerable time; but notwithstanding she had thus *prostituted* herself, she was not *forgotten* by her husband; his *love* to her continued equally the *same*, and his heart was set upon her as much as ever; which, you will say, is a thing that is not common, but this was the case with him; for although she had thus played the truant, and had so highly dishonoured him, yet resolved upon it he was, that at all events he would again have her *home*, let her *rebellion* or her condition be what it would. Accordingly he sent a *messenger* after her, whom he knew to be one that would effectually do the business. Well, the *Messenger* being sent forth, was not long before he found her; but oh! what a pickle was she in! not fit, as it were, to have a finger laid upon her, her cloathing nothing but *rags* and tatters; no food to eat, nor one *penny* in her pocket to *buy* any: besides, so filthy was she, that it is admirable that even the *messenger* himself would take account of her; but notwithstanding all this, as soon as he came to her, he received her with *open arms*, and brought her to her *lord*, who embraced her with the utmost joy and tenderness; and I am informed, and that by one whom I can believe, that he never in the least *upbraided* her on account of her past conduct, but behaved to her as though she never had done amiss. What think you of such a *husband* as this, *Hepzibab*? You may well say such a husband, indeed, Mrs. *Knowledge*, replied *Hepzibab*, I believe there are but few such to be found now-a-days; but pray are you sure that this was true? If it was, I think it is as full of amazement as the story you told us the other day, when we sat in the arbour. As to the truth of it, says *Knowledge*, I make no doubt, it being

recorded by a very *authentic* historian. Well, says *Hepbzibab*, it is an extraordinary relation indeed ! But now we are together, I have something upon my mind that I would communicate to you, which is this : whereas I see that you are always employ'd, I am sure it is a shame for me to be idle ; and as it is now *harvest* time, and the *weather* fine, I think it would not be amiss if I go a *gleaning*, perhaps I may gather *corn* enough to support me the greatest part of the remainder of my journey ; to this they readily consented and bid her *do all that was in her heart to do*.

Accordingly, the next morning, *Hepbzibab* got up very early, took her bag with her, and away she trudged, in order to find out a proper *field* to *glean* in, expecting to come back laden with *wheat*. The way that she took was to the Western part of the castle. After she had wandered some time she espied a field, wherein she thought she would *glean* that day.

Well, when she came into the field, who should she meet but the proprietor thereof, of whom she craved leave to *glean* ; whereupon he asked her who she was, and from whence she came, and whither bound after harvest was over ; to which questions she gave him direct answers ; but the man at first spoke to her *roughly*, and told her that *now-a-days there were many servants that run away from their masters*, and farther told her, that she might as well have kept at home, as to take the *way* she was now in : however, says he, as you are a stranger, you may *glean* to-day ; but, first of all, you must observe to *do all that I or the reapers shall order* you. You *must make bands for the sheaves*, you *must* bind the sheaves, and you *must* lay them together, and put them in shocks, in order to preserve them

them from rain, should any fall, and the rest of your time, you may *glean* for yourself.

Hearing this, somewhat disheartened poor *Hepzibah*; but however not being willing to return empty-handed, she thought that she would *do* the best she could. Accordingly to *work* she went, and enough of it she had, the *reapers* continually crying out to her for bands, and, *come and bind these sheaves*. If at any time she stood still, the *master* would order her to lay those sheaves together; so that, poor heart, between one thing and another, not a grain of *corn* could she get for herself, neither did they *give* her a morsel of bread, nor any *refreshment*, and glad was she when this day was over; and instead of returning laden with *corn*, she went back to the castle, thoroughly fatigued, and with a *heavy* heart. The *virgins* seeing her in this tired condition, gave her something for her refreshment, and being a little recovered, she told them what sort of a man she had met with, and how she had been used by him and his reapers. Oh, say they, we know him very well; his name is *morality*, and a hard master he is. Some indeed boast of him very much, especially his *reapers*; but, for our part, we can see no great reason for it. Reason or not reason, says *Hepzibah*, this I know, that I am come home *empty* handed and well tired, and glad should I be to be in my apartment, to get some *rest*: perhaps to-morrow I may have better success.

Well, on the morrow *Hepzibah* got up very early in the morning, and finding herself refreshed, she made her rout towards the north, and as *fair weather comes out of the north*, she knew not but that she might have a successful day.

After travelling some time, she got into a *field*, where she again met with the *steward* thereof, of

whom she asked leave to glean; and he, on the same conditions as the other insisted on, granted her permission. This did not very well please the pilgrim; but however she was willing to do the best she could, and so to *work* she went. She had not long been in the *field*, before she observed that the *reapers* conversation was chiefly concerning *Nomi*, and of almost every sentence, *Nomi* was either the beginning or end. Say they, *Nomi* does this, and *Nomi* will have it so, and if you do not *do* so, *Nomi* will be displeased; but in so doing, you may expect to gain favour from *Nomi*, and so on. Poor *Hepzibah* hearing so much of this language, began to cast in her mind what company she was got into, and in whose field she was; but recollecting her former *taskmaster*, she thought, Surely this field belongs to him; whereupon she began to wish herself out of it, and thought to herself that she had rather be in the *field* she had been in the day before than in this; besides, thought she, should *Nomi* come into the *field* and find me here, what will be the consequence? 'Tis a query if he will not seize me, and carry me back whence I came? I'll e'en get away as soon as I can, lest this should be the case. Accordingly, about the middle of the day, an opportunity offering, she got to the entrance of the field, and glad was she when she got without the gate; and although I was sorry to observe her in such a fright, yet I could not help smiling to see how she tucked up her petticoats and ran for it, even as though she had escaped from a *den of leopards*, or was pursued by a ravenous *bear*; and I don't remember that she slackened her pace till she came to the castle. The *porter* seeing her come back in this precipitate manner, said to her, What is the matter, *Hepzibah*? To which she only said, Oh! sir, and immediately

immediately fainted with fatigue ; which being perceived by him, he caught her in his arms, and carried her into the castle, and gave the *virgins* charge concerning her, who all did their utmost to bring her to herself again, and gave her a restorative medicine, which revived her a good deal ; Afterwards she was carried to the chamber where she had lodged, and having taken a nap, she began to be in spirits, so came down into the family again ; the *virgins* having complimented her upon her recovery, asked her the reason of this disaster ; accordingly she told them the whole affair, and what sort of a man the steward was, and how he behaved towards her : Oh ! say they, we know him also, his name is *Legalist*, he is cousin german to your old master *Nomi*, and we congratulate you, that you tarried no longer in his field ; but come, don't be discouraged, another day, you may meet with better success, and so make amends for the loss of these two.

After this discourse was ended, they said to her, come *Hephzibah*, if you please we will take a walk in the garden, after this fatigue it may be refreshing to you, and perhaps we may find something or other, that may afford you a pleasant and profitable amusement.

Accordingly they went into the garden, and having walked about it some time, at length they came to a bed of *roses*, which being in full bloom, was very delightful to the eye, and it being towards the evening they sent forth a pleasant flavour : with admiration she said to the *virgins*, I think that these *roses* are a great rarity seeing it is so late in the year. These *roses*, replied they, are not common ones, they are of the *Sharon* kind, and are not to be found in every place, neither do they blossom as others do, for a month and no

more ; for here are blossoms, more or less, every *month* in the year ; likewise they are preferable in their usefulness. Other roses are useful in physick, and various cases, in which these are not inferior to them, but rather excel ; but then these *roses* have one quality which others have not, that is, if a person should be stung by a serpent, or bit by an adder, which you know are dangerous cases, the application of these *roses* to the part, is a sovereign, and never failing cure. This is excellent indeed, says the pilgrim ; may I not pick one of them ? Yes and welcome, replied they.

As they were returning out of the garden, *Hepzibah* observed the gardener cutting off the *superfluous branches* from a *vine*, which grew against the castle wall ; upon which, she said to the *virgins*, is it not a great pity to cut those *branches* off ; would they not bear fruit another year ? one of the *virgins* whose name was *Discretion*, said to her, there are two reasons why they are cut off ; one is, that by so doing the *grapes* are better, and sooner ripened by the rays of the *sun* ; and the other reason is, that the *juices* that would go to them if they were left on, may be nourishing to the cluster ; and I might add a third, *viz.* were those *branches*, which are only superfluous, suffered to continue, they might prove *prejudicial* to the *vine* itself. Your reasons, says *Hepzibah*, are very just ; Mr. *Enlightener's* gardener told me that I was a young gardener, and you may as well say, that I have but little understanding in *vine-dressing*. But pray what is the reason why all that *blood* is put to the root of the *vine* ; is that of any use ? To which the *virgins* replied, this *blood* is of singular use to the *vine*, and the *tender grapes* thereof ; to the *vine* it affords strength, and to the *grapes* nourishment, by which you may see that it is far from being useless. If that be
the

the case, said *Hephzibah*, I have no more to say, but I think, was I to continue here long, I should be a better proficient in these things than I now am.

The remaining part of the evening being spent in a profitable manner, the *pilgrim* retired to her lodging, and in the morning got up as before, being willing to try what success she could meet with that day; accordingly she set her face towards the eastern part of the castle, with a view to try what that part of the country would produce.

She had not travelled far, before she came to a certain *field*, and the *steward* thereof standing at the gate, *invited* her into it, and *offered* her all the conveniences that she could desire, only upon *condition* of her *performing* such, and such things. Well, thought *Hephzibah*, I hope I shall get something to day; however it promiseth well; and so to *work* she went with a good degree of spirits, and laboured away amain, but for want of *judgement*, she gleaned *darnel* (of which there was much) with the *wheat*, and thus she work'd on, tho' sometimes she met with hinderances from the *reapers* calling upon her to *make bands*, &c. Well, when she had performed her day's *work* and filled her bag, she returned to the *castle*, : the *virgins* seeing her thus *laden*, congratulated her upon her good success; and she seemed to be somewhat elated therewith. Come *Hephzibah*, say they, as you have had such success to-day, let us thrash out some of your corn; a little of it parched will be a good primitive dish; this being done, and the corn parched, the *virgins* tasted thereof, but eat very little; tho' *Hephzibah* eat freely, and seemed to like the provisions; but when she came into her chamber, and there sat a while, she found it very uneasy at her stomach, and it produced a *sickness* so that she had

had but very little rest that night, when the morning came, she attempt-ed to get up as before, to go a glean- ing; but found that she was not able; the *virgins* finding her to be in bed longer than usual; one of them, whose name was *True-love*, came up to her, and seeing her in bed, asked, what ailed her? To which she replied: Oh! Mrs. *True-love*, I am much indisposed indeed! the other ask'd, where does your disorder lye? Here it lies, says she, (pointing to her stomach) and I fear it is occasioned by the parched corn I eat last night; what shall I do to have it removed? Come, come, says *True-love*, don't be discouraged, your case is not so desperate but that you may have a *cure*; upon which she made haste, and brought her a potion of conserve of *roses*, of those *roses* that grew in the garden, which went down *sweetly*: she had not long taken this medicine, but it began to *operate*, and she soon found herself better, and before night came, she thought herself as well as ever, and concluded to go a glean- ing the next day; but resolved she was, not to go into that field again. Upon communicating her thoughts to the *virgins*, they began to put her upon the trial; *Hephzibah*, say they, why will you not glean in Mr. *Medley's* field to-day? he is an honest man, and his *steward* used you kindly; do you think that you will meet with a better field to glean in than his? I don't dislike the man, says she, but this nasty *darnel*; I shan't soon forget how sick I was last night. Well, say they, but can't you pick out the *wheat* and leave the *darnel* behind? Some may do so for ought I know, says the pilgrim, but for my part I have not so much skill, therefore I will leave it to those that can; and as I have been, west, north, and east, I'll try

try to-morrow what the south will afford me, and as to the man's goodness, I don't dispute it, but this I am sure of, I don't like his *corn*. When they saw how she was inclined, they left her to her liberty, and wish'd her good speed.

The next morning, having had a good night, she got up very early ; and as she propos'd, to the southern part she went. She had not gone far before she was overtaken by a husbandman going to his field, who asked her whither she was going so early ? which she told him. He then asked her whence she came, and what was her name ? and she told him. He also asked her where she lodg'd, and whither she was bound after harvest was done ? And she told him. Well, says he, seeing this is the case, you shall be welcome to glean in my field as long as there is a grain, and every thing that is necessary you shall be accommodated with, in order that you may not *labour in vain*, and so he conducted her into his field.

When he had brought her into it, he presented her to his *reapers*, and gave them *charge* concerning her, and see, says he, that no one *molest* her, nor hinder her in her gleaning ; also let her *glean among the sheaves*, and do you let some fall on *purpose* for her, so that she may not return at even without a sufficiency ; and at *meal time*, let her sit down and feed on your provision ; I shall take care that you shall have enough ; therefore don't you be sparing to her ; likewise, if need require, do you help to *bear* her burthen in order that she be not over tired : see I have ordered you, to which they promised him all obedience.

Hepzibah meeting with this encouragement, sets to *gleaning* with courage, and a pleasant day she

she had of it. The discourse of the *reapers* being about the goodness of their *master*; what he had done for the *poor*, was continually *doing* for them, and what he designed to do for them at last, &c. They would also be frequently talking about *Nomi*, but in a quite different dialect from what she had before heard Mr. *Legality's* servants. These would be telling, that, tho' *Nomi* was inexorable toward those that are *under* him, yet he was a great friend to *pilgrims*, and the rules given by him were of great use to them. These things put together, afforded *Hephezibab* a great degree of pleasure. In short, she found herself to be in a good situation, and at night returned to the *castle* with her bag full of clean wheat, rejoicing in her good success, and, with a degree of pleasure, told it to the *virgins*, who congratulated her on account thereof. When she had told them what sort of a person she had met with, and what favours she had received from him, they said that they knew him very well; his name, say they, is *Boaz*, one of our particular acquaintance—and a good man he is, and always sows *good corn*, and takes care that no *darnel* be among it; also minds that his *reapers* are good men; and if he finds any of them to be otherwise, he will *cashier* them sooner or later. He is also very kind to those that *glean* in his field, and will not *send them empty away*, but *fillets the hungry with good things*; and this may truly be said of him, that he has not his fellow in these parts; and we are glad that you were so happy as to meet with him. Nay, said *Hephezibab*, it was he that *met* with me, otherwise I know not whither I should have *wandered*; and I am sure I have reason to say, that he is all that you have described him to be: but come, let us have another *primitive* dish to-night, and let what I have before *gleaned* go to them that
like

like it: I think that we may eat of the corn that I have *gleaned* to-day without fear of having our *stomachs* disordered. Accordingly the *dish* was prepared, and as they fed thereon, every one praised it: this is delicious indeed! says one; excellent food, says another; and says the *pilgrim*, I think I never eat better in all my life! it quite revives my spirits, and is provision fit for a *king's son*; and I make no doubt but that I shall *rest* well to-night. But what think ye my good friend told me? that I should glean in his field as long as he had a grain. Did he so, say they—then it will be to your interest to *abide by him*. I hope I shall, said she, and am sure I don't desire to *glean* elsewhere.

When every one was retired to their several apartments, and *Hepzibah* to hers, she was so filled with transport concerning her success, that she could not sleep for a considerable time; but, at length, she became composed, and in the morning got up as before and went to the field, and by it abode during *harvest*.

Harvest being ended, and the *pilgrim* having gathered a good crop, she began to think of prosecuting her journey, lest the *winter* should come on, and she be exposed to the severity thereof. Accordingly she made known her intention to the *virgins*, and they being not willing to hinder her, told her that when they had shewn her the rarities of the *castle*, *viz.* those which she had not already seen, she might set forward as soon as she pleased. Accordingly the next day they shewed her all those things that *pilgrims* used to be shewn: they also took her to the top of the *castle*, from which they had an extensive view of the country around them. From hence they shewed her the road in which she was to go, which seemed to her a
pleasant

pleasant one, and with a *prospective* glass they shewed her where she was to lodge next ; it being a *castle* of greater magnitude than that she was now in ; the name of it was *Strength*, and, say they, by the time you come there, you will have made a good proficiency in your journey, and there you will be sure to meet with such entertainment as will be agreeable to you.

The next morning *Hephzibah* gets up very early ; got her things together, with her bag of wheat ; took her leave of the lord of the *castle* ; returned him thanks for his kindness to her, and so set forward, the *virgins* bearing her company a little way forward on the road. But as the dearest friends must part, so the time came that they must part also : but who can conceive the grief that it gave to *Hephzibah* ? However they returned to the *castle*, and the *pilgrim* went on her way, *mourning as she went* : but by-and-by being somewhat recovered, and the *sun* shining pleasantly upon her, she went on very chearfully, and sang the following recapitulatory song.

When I the hill of *Trial* did ascend,
Kind *Succour* unto me was a great friend ;
And when unto *Strength* castle I did come,
There I was entertain'd, as though at home ;
The *lord* thereof to me was very kind,
And unto me his *chamber* he assign'd ;
O, what a *repast* did I then partake !
And what an *odour* did his *spices* make !
His *love* to me was wonderful ; and how
Could I refrain, for mine must also *flow* ?
In point of gratitude, for all such things,
The which alone are fit for *queens* and *kings*.
The *virgins*, my companions too,
What care of me they took ! when I did go

A *gleaning*

A *gleaning* in the fields, where nought I got
 But tired bones, for I some *wheat* had not.
 How they did cherish me ! and things most rare
 They shewed me, within the garden fair.
 The *rose of Sharon*, that delightful *rose* !
 All others does excel, as I suppose.
 The *gard'ner* pruning of the *vine*, likewise
 A lesson that will tend to make one wise ;
 Oh, may I not such lessons e'er despise !
 Likewise the *blood* pour'd at the root o'th' *tree*,
 Oh, what instruction it has been to me !
 By eating *Medly's* corn how sick I was !
 But soon relief did come, which moved the cause.
 For leaving of his field who can blame me ?
 And looking out for one where I might be
 With good *bread-corn*, and without *darnel* fed ;
 And this I found in *Boaz* field delicious bread.
 But don't forget the *stories* thou wast told ;
 Sure pleasant tales they are, for young or old.

And as from castle *Strength* I came,
 To castle *Strength* I'll go ;
 I've *corn* enough me to sustain—
 What need I fear a foe.

Well thus she went on very chearfully for some
 time ; and by and by she came to an eminence,
 the name of which was *Aspiration*. As she was
 ascending this hill, she was overtaken by two,
 who by their dress seemed to be husbandmen,
 their garb being very plain. When they came
 up to her, they addressed her in the following
 manner. Whither away so early in the morning,
 fellow-traveller ? you walk rarely well, considering
 you have such a luggage with you—shall either of
 us carry it for you ? it may be some ease to you
 if you are going far. Poor *Hephzibah* thinking
 by

by their looks, and the plainness of their habit, that they were honest fellows, began to be very free with them, and told them how she had been entertained where she came from; and what things she had seen there; and how she had been a *gleaning*, and what success she had in *Boaz's* field; and how kindly she was treated by him, &c. As to my bag of *corn*, says she, it is not so weighty but I can carry it myself, it being no incumbrance to me at all. But, says one of them, and did you glean in *Boaz's* field? Yes, that I did, says she, and there it was that I got this bag of *wheat*, and good *bread-corn* it is. Oh, say they, we know *Boaz* very well, and a good man he is; there is not a better man to the poor in all our country; and we congratulate you that you met with such a friend.

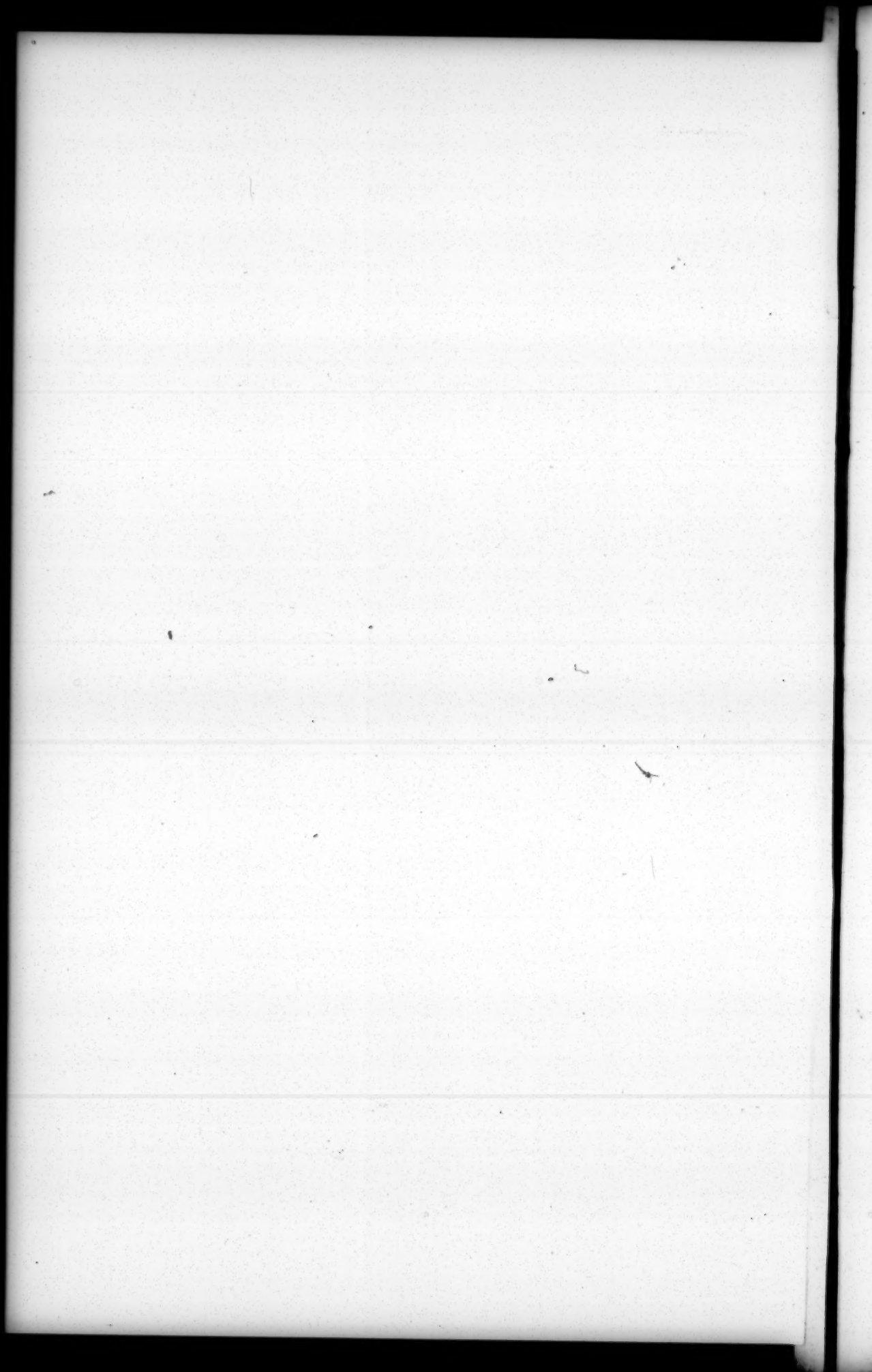
By this time they were got to the top of the eminence; and when they were come there, they told her that they were partners in a farm that lay a little to the left; and if she would go thither, and take a breakfast, she should be very welcome. To which she objected that it would be too far out of her way, seeing that she had a great way to go that day. Oh, say they, it is not far—look to yonder grove—you may see the house; it will be but a very little about; and when you have refreshed yourself, we will bring you into your road again, or you may tarry 'till the next morning, and then you will have the day before you;—what say you——will you go with us, or not? These fair speeches caused *Hephzibah* a little to hesitate; but considering that she had provision enough about her, she thanked them, and told them, that she had much rather be excused, being desirous to keep forward on her journey. This passed as they were descending the other side of
the



The Painted Gallery in the



the Enlighteners House



the hill, and out of sight of *Strength* castle. The name of the descent was *Sensation*.

Well, in this place (seeing that they could not prevail upon her to go with them) they violently laid hands upon her; and robbing her of her *wheat*, and went off in triumph: in vain was it for her to cry out for help in this forlorn place.

Poor *Hepzibah*, seeing herself thus deprived of her *riches*, lamented very sorely; and as she went down the hill, began to cast in her mind who or what persons these were that had thus robbed her: thought she, have I not seen one or both of them before now?—Is there nothing in their features that I can remember?—Have I not seen some of their complexion upon the road?—Can I not remember a voice like theirs?—Here she recollected the cast of the eye of one of them, and also his air when they went off with the booty; and it directly came into her mind that the same was Mr. *Pride*, and that his accomplice was Mr. *Self*. Having thus apprehended who they were, how did she reflect upon and condemn herself! Oh, *Hepzibah*! says she—wilt thou never take warning? wilt thou ever be thus free with strangers thou meetest, without enquiring who or what they are?—hast thou not suffered before for such simplicity?—couldst thou not have remembered the *pit* that thou didst fall into the other day, through thy foolishness?—dost thou not remember the distress thou wast then in? and couldst thou not have called to mind the events in *Sensuality* market? and couldst thou not have recollected the kind cautions which have, time after time, been given thee? Oh, *Hepzibah*, *Hepzibah*! or rather *Alien*! I now see thy imbecillity, foolish enough thou art; and now

thou must suffer for it; now thou must know, want——and who will pity thee?—truly thou deserveest no pity. —— To go back to the *castle*, I am ashamed — what will the lord thereof and the *virgins* say to me? will they not, with a spurn, turn me out of doors?—for well I deserve it. But if thou designest to reach to the other *castle* to-night, forward thou must go, though thou mayest meet much trouble, and carry a *hungry* belly; and if nothing worse befall thee, think that thou art not misused.

By this time she came to the bottom of the descent; which brought her near to a certain valley, through which she was to pass: and between the descent and this valley, there ran a rivulet, through which she was obliged to wade: the sight of it put her to a stand. For the water of this brook was exceeding black and very thick, and no bridge to pass over upon. The name of the brook was *Guilt*.

Hepzibah finding that it was in vain to hesitate, goes down to the brink of it, and, after some hesitation, in she steps. After she had waded a little way, she found the channel to be deeper than she was aware of, and her footing very bad, by reason of many *rough* stones which the enemies of *pilgrims* had cast into the brook, in order to obstruct their passage, or otherwise, to cause them to fall and perish in this Stygian liquid. And I observed that it caused poor *Hepzibah* to totter greatly.

Whilst she was in this danger, as an augmentation to her distress, who should come up to the side of the river, but one *Shame*, whose residence was near thereto—and a bold-faced fellow he was,
for

for it may be said that his deportment well suits his name. This fellow, thus presenting himself began to cast in her dish former things, and particularly that which had lately happened to her; and now, says he, you will be lost as sure as you are there; the stream will certainly carry you away, or otherwise you will be choaked with the sulphur thereof; and thus he went on perplexing her mind; so that, what with his harangue, the stones in the brook, the stench of the water, and the rapidity of the stream, she was almost at her wits end, and what to do she could not tell: for my part, by that time she had gone a few steps farther, I thought that she would have fallen; for she began to *stagger like a drunken man*, and fallen she would indeed, had there not been a *fir-tree*, on the other side, one of the branches of which shot itself over the brook, directly where she was, on it she laid hold, and by the help of it she was brought through the remaining part of the brook, so she got into the valley; and glad she was that she was got through this danger.

Being thus got into the valley, she set forward, but in a very uncomfortable condition; and little comfort did this valley afford her, it being covered with thick *fogs* and *vapours* that came off from the brook, and by reason of which the road was exceeding bad; and the air being thick, no sun shone upon her; and through the dark air and the thickness of the fog, she could see but a very little way before her; so that, it may be supposed, she was in a poor situation; and what was a farther addition to her distress, there came a visible and total *eclipse* of the *sun*, which she, being no astronomer, was not aware of, and by-and-by it became so *dark* that she could not see her hand before her;

and not only so, but the *wind* arose, and beat against her in a violent manner, so that she could scarcely keep her standing, and when she was near the middle of the valley, there came a sudden gust of *wind* which whirled her quite round, so that she knew not whether she was going forward or backward ; but however she concluded it was the *latter* ; and what will become of me now ! thought she ; should I keep the direct path, I shall be driven into that filthy brook, and there be smothered ; and should I wander out of the *path*, the consequence may be altogether as fatal. Oh ! thought she, that my case was as when I was at yonder *castle* ; but now I see not any hope of getting out of this valley or reaching the *castle* where I so much expected to lodge to-night. In this melancholy state she went on, and, it being so very *dark*, sometimes she would be up to her knees in a *slough*, at other times ready to be buried in a *quicksand*, the *wind* still beating in her face, which, had she considered, she might have been well assured that she was going forward, the wind still continuing in the same point. About this time was the middle of the *eclipse*, and exceeding *dark* it was : but however by-and-by she began to find better footing ; whereupon I heard her utter the following words, part of them in a mournful accent, and part with an air that discovered hope.

Why art thou thus *cast down*, my soul ?

Why thus *disquieted* in me ?

I hope thou in him who is thy all,

Who did from *Nomi* set thee free.

Though now the *sun* eclipsed be,

And *darkness* o'er my path is spread ;

Yet by-and-by I *light* may see,

And silver beams *shine* round my head.

In this she was not mistaken : for soon after *light* began to appear, so that she could again see her path, and in a short time got to the end of the *valley*, and finding no river there, she concluded that she was right, and her fears were dissipated, concerning her going back and perishing in the brook. In this valley there is not a *flower* to be seen, nor so much as the chirping of a *bird* to be heard, and at the best of times exceeding *cold*, by reason of the *fogs* and *vapours* before mentioned : the name of it is the valley of *darkness*, or the *dark valley*.

And now the *pilgrim's* road led her over a certain *rising* ground, where she had a tolerable good path ; and when she came to the top of it, the *sun* shone upon her, which was very refreshing to her, and caused her almost to forget her late toil : the name of this plot of ground was *Trust*.

When she had got to the further side of this plot, she came to another valley, the name of which was *Contrition* ; and in this valley she met with almost as much difficulty as she had in the other, but of a different nature : in the other she *walked through darkness*, but in this she had *light* throughout ; though it must be observed, that in this (except here and there a place) the path was exceeding *narrow*, having a deep and wide *ditch* cast up on each side of it, and each *ditch* filled with mud and water ; however the *path* was good.

Well, she had not long been in it, but she found that she was obliged to look well to her *steps*, lest she should fall into one or other of these *ditches* ; and I observed that she seemed to walk very warily.

But she had not walked far in this valley before I observed two ruffians shewing themselves on the other side of the bank of one of the *ditches*. Whe-

ther *Hepbzibab* had any apprehensions of danger from them or not, or whether she took any notice of them, I will not say; but however she kept on, as though she had not seen them. After they had walked alongside of her some time, they began to cast *darts* at her, by which she was much annoyed; but I observed that her *shield* was now of great use to her, and indeed, in the general, she used it very well; and well it was for her that she had it, otherwise the darts might have been fatal to her; but notwithstanding all her care, some *wounds* she received from them, which proved very afflicting to her, the *darts* sticking in her so fast, that she could not get them out, which caused her to groan heavily. These *incendiaries* (as I was informed by Mr. *Intelligence*, who was still with me) were of the number of those that had engaged themselves to *Abaddon*, to bring back this poor *pilgrim*; and I am apprehensive they were the two brethren *Hate-good* and *Let-good*. However that be, sure I am that *Hepbzibab* was much distressed by them.

But after a while she met with a cessation of arms, not by the consent of the enemy; no, for they would willingly have continued their attack, having store of ammunition, and also untired with using of it; but it was so, that at the time when they threw their *darts* thickest at her, and she began to faint through the wounds which she had received, she came to a much wider road, and consequently the *ditches* extended more to the right and left, so that the *darts* could not reach her, and now all that those villains could do, was to taunt and jeer at her, and a woful noise they made; but this did but little disturb the *pilgrim*, seeing that she was out of their reach. All her concern now was about getting the *darts* out, which she had received from them, and which stuck so fast
in

in her; but she found all her efforts to that end utterly abortive, and the venom of the *darts* was of such a nature, that it very much affected the vitals, and consequently the longer they remained in, the more mischief they could do; which she experimentally found; for she had not walked far before she found her spirits begin to sink, and, at times, a mist before her eyes, which caused her to reel to and fro, as tho' she had been *drunk*, which her enemies perceiving, though at a distance from her, greatly triumphed thereat, expecting that they had done her business; but as she was thus grappling with her weakness, she cast her eyes upon a *spring of water* which was near to the road-side, and being exceeding thirsty, as well as very faint, she repaired to this spring, and drank of the water of it, which not only allayed her thirst, but revived her spirits. Well, being thus refreshed, she again set forward, and kept on tolerably well, till she came to the end of the valley, at which place she was within sight of the *castle* where she was to lodge, the sight of which gave her great pleasure. But this castle standing upon an *eminence* as the other did, how she should do to ascend to it she knew not, finding herself very *weak*. At this juncture, who should come to meet her but Mr. *Doubtful*, who greatly discouraged her from attempting to ascend the *bill*. You see, says he, the *bill* is very steep, and also high: It is impossible for one in your *weak* condition to reach the top of it, and it is in vain for you to attempt it. This harangue of his greatly disheartened the poor *pilgrim*, and the more so because she knew her own *weakness*; but, however, thought she, if I attempt to ascend the *bill*, *I can but drop*, and if *I tarry here*, night will overtake me, and the consequence may be far worse; so that I think, upon the whole,

it will be much safer for me, if I get but a little way up the *hill*, than to lay here, where I may possibly be exposed to the greatest danger; I will even try to go as far as I can.

Well, onward she goes; but it may be supposed in a very feeble manner; and had it not been that Mr. *Succour*, who was a great friend to *pilgrims*, and one that had formerly assisted her; I say, had it not been that he, coming this way, lent her an assisting hand, for aught I know, she must have lain upon the *hill* all night; for I observed that she had not *power* to step one foot farther, though she had made but little progress up the ascent.

But in the interim Mr. *Succour* came up to her, who knew her right well, and seeing her in this situation, was filled with compassion towards her, and after he had tenderly embraced her, he gave her such assistance that she soon arrived at the top of this *eminence*, and left her not till he had brought her to the *castle-gate*; where finding the *porter* in his post (who was also *lord* of this *castle*) he recommended her to his care; who with the greatest readiness and tenderness, took charge of her, and brought her into the *castle*.

Now it must be noted that the lord of this *castle* was an excellent surgeon, and also a well experienced *physician*; and seeing the *pilgrim* in this distress, his first care was to give her relief. Accordingly he, with proper attendants, takes her into his surgery, and having given her something, in order to keep up her spirits, he extracted the *darts*, and that with the utmost caution; and to prevent the effusion of blood, he applied a sovereign *salve*, which prevented any further disaster. After this
he,

he, with the *virgins* of the family, conducted her to his apartment, where she lay on his *own* bed, and where she had a comfortable night, two of the *virgins* sitting by her, one of them named *Hope*, and the other *Patience*.

When she awaked in the morning, she found herself greatly refreshed, and scarcely perceived any of her wounds, whereupon she broke out into another song, by way of recapitulation; being a summary of past favours, tribulations, deliverances out of them, thankfulness for the same, and hope of perseverance to the end.

Whilst *Hepzibah* was singing this song, one of the *virgins*, whose name was *Grace*, came up to her chamber to see how she did; and hearing her thus employed, waited at the door till her song was ended; which being done; she went into the room where she lay, and finding her stirring, asked her how she did, and what sort of a night she had? To which she replied, never better in all my life, and I think, when I am dressed, to set forward on my journey; But, said *Grace*, you will stay and have some refreshment before you go; will you not? As to that, says *Hepzibah*, I think that I have but little need, inasmuch as I had such *refreshment* last night. When she came down into the family, they complimented her upon her recovery, and she thanked them for their care of her; and then told them her design of going forward on her journey; but they constrained her to tarry with them, at least, a day or two, till she was perfectly recovered; and that they might shew her the rarities of the *castle*, and the adjacent places; to which she consented, being willing to get what *instruction* she could in the way.

After

After breakfast, they took her into the *garden*, which was a delightful one, being not only beautified with pleasant walks, evergreens, and flowering shrubs, but also enriched with delicious fruits of various sorts ; but the chief fruits that *Hepzibah* took a liking to, were the *apples* that grew there, which were of the same *kind*, and came from the same *stock* as those she had eat at the *Enlightener's* ; also, she had a great liking to the *grapes* which hung in clusters upon a *vine* that grew against the castle-wall, and delicious *grapes* they were, being of the *Escol* kind. After this they shewed her the buildings of the *castle*, which was very magnificent, it being fortified with strong battlements, supported with buttresses, and an *impregnable* wall, and they told her, that although many enemies had attacked it, yet they could never *prevail* against it, any farther than once to make a breach in the *out-works* of it : the *castle* was also adorned with lofty towers, and grand and beautiful turrets, very striking to the eyes of the beholder, and very admirable to the pilgrim,

Whilst they sat at dinner, a great *knocking* was heard at the castle-gate, and the *virgins* looking one upon another, asked the *Lord* of the *castle* (who always dined with them) what that violent knocking could mean ? Upon which he arose from the table, and went up into the lodge over the gate, and looking out of the window, asked who's there ? Upon which a person in *gay clothing* presented himself to him, and said, It is I. What would you have ? says the *Lord* of the *castle* : entrance into this place, replies the other ; from whence come you ? says the *lord* ; from the town of *Morality*, answers he ; who directed you hither ? says the *lord* ; Mr. *Humanity*, replied he : What is

is your name ? says the *lord* ; he replied, My name is *Feignwell* : where are your *credentials* ? says the *lord* : here they are in this bundle, answered the other : upon which he opened his bundle, and behold ! what should his *credentials* be but a whole heap of *performances*, which he presented to the *lord* of the *castle* ; but with their being long bundled together, they diffused such an *ill-savour* in his *nostrils*, that he would not touch them : whereupon he told the man, that, notwithstanding he was dressed in such a flashy habit, unless he could bring better *credentials* than these, he should not admit him into the *castle* ; neither, says he, will your stormy *knocking* engage me to open the gate to you : whereupon he shut to the window, came again to the company, and told them the whole of the affair : the relation of which filled *Hephzibah* with admiration, that he should refuse one an entrance into the *castle*, that *knocked* so vehemently, was *dressed* in such fine apparel, and also brought something with him as a *recommendation*, and yet received her who had no power to *knock*, and had nothing to *recommend* her but the *misery* she was in.

After dinner they walked again into the garden, and went and sat in a *pavilion*, which stood upon an eminence, at the extreme part of the garden, from whence they had an extensive prospect of the fields around them ; which afforded many pleasant and delightful views : one of these was a beautiful *flock of sheep* feeding in a pleasant field, which was near to them ; the *shepherds*, with their *crooks* in their hands, watching over the sheep, and their *dogs* by them ready at their service, in order to fetch back such *sheep* as should wander from their company ; which many times is the case.

case. This landskip the *pilgrim* greatly admired, she having somewhat of a rural taste.

Whilst she was pleasing herself with this prospect, she saw a *shepherd* bring into the field a *sheep* upon his *shoulder*, that had *strayed* away from her company, and which he found wandering alone upon a distant *mountain*. This prize gave the *shepherd* and his company much delight, as we could easily perceive by their *rejoicing*; the *sheep* also seemed to be well satisfied that she was again in her own company.

Another event happened, which was very entertaining; it was this—As they looked on, they saw a *sheep* separate herself from the flock, and wander'd away to a remote part of the field; which one of the *shepherds* espying (for they generally kept a good look out) lest she should stray out of the *field*, and so be exposed to *beasts of prey*, or any other danger, he gave his *dog* a signal to fetch her back again: no sooner was the signal given by the *shepherd*; but the *dog*, with the utmost speed, ran and laid hold of her, and never let her go, till he had brought her to his master; and I observed that, although the *dog* held fast hold of her all the way, yet he never hurt her—not one of his teeth entered her skin. These things were no novelty to the *virgins*, who had been used to them; but to *Hepzibah* they afforded much pleasure, and she thought her time not ill spent, whilst she abode at this *castle*.

Having seen the above things, and sat a while in the pavilion chatting about them, the evening began to draw on; upon which they retired into the *castle*. But as they passed along the garden, *Hepzibah* could not keep her fingers off of the *apples*, they pleased her *taste* so well; neither could she pass by the *vine* without picking a bunch of
of

of *grapes* ; which fruit was very reviving to her spirits, and also sat easy upon her stomach. When they were come into the *castle*, they spent the remaining part of the evening in profitable discourse, the pilgrim telling the *virgins* her history, and they entertaining her with relating several remarkable events ; amongst which was the following one.

A certain great *monarch*, who was invested with an extensive empire, and all of it at his own *absolute* disposal, having a *subject*, in whom he took great delight, he settled a principality upon him, in such a manner as that he and his *offspring* were to enjoy it for ever, upon condition of keeping due *allegiance* to him ; on failure of which they were to be *deprived* of the whole and suffer *death* for their *rebellion*. This donation, you'll say, was a great thing, and held on easy terms. Well, he was put in possession of this estate, which was a delightful one ; being enriched with every thing that *nature* afforded ; which he enjoyed without controul, saving the *prohibition*. And in the possession of it he lived some time — I cannot justly say how long. However, in process of time, through the *instigation* of a neighbouring *prince*, who envied his happiness : he was prompted to break his *allegiance* to the *monarch*, without considering the consequence thereof, and so made himself obnoxious to his displeasure, and also to the penalty threatened in case of *rebellion*. But you must know that the *eldest son* of the *monarch* having a great regard for this *person*, even *before* he was put into possession of the estate, and not being willing that he should suffer *death*, offered himself as a *victim* for and on his account ; which the *monarch* accepted, and accordingly inflicted *death* upon him, and saved the *rebel* from it. But I have

have heard, says the *virgin* that told her the story (whose name was *Wisdom*) that the *rebel*, notwithstanding this, was *driven* from his possessions—the offence was so heinous in the sight of the *monarch*. And well he deserved it, says *Hepzibah*, seeing he enjoyed it upon such easy terms; but what an amazing thing it was, that the *monarch's son*, who was of such *high* dignity, should thus *substitute* himself in the place of the *rebel*! I think this story is something parallel with one that I was told at the castle, where I was last, concerning a *creditor's son* paying an immense sum for a *debtor*; which story she told them. Aye, says *Wisdom*, that story we know right well, and can *aver* it to be true, as we can this which I have told you. Come, says she, I will let you hear another, which is not much unlike it; it is this. A certain man, who was vastly *rich*, had two *debtors*; one of them he intrusted with a very *great* sum; the other with *less*: but however, so it was, that when the *creditor* came to *reckon* with them, he found that neither of them had so much as a *mite* to pay him, and this you will say was a bad case indeed: now, you'll ask what could these *debtors* think or expect, but to be cast immediately into *prison*? But instead of that, the *creditor* (seeing how matters were) *freely forgave them both*; and this, you will say, was an act of great clemency. Clemency indeed! says the *pilgrim*—a thing much to be admired—and pray what effects had this great kindness upon these *debtors*? surely it filled them with the utmost gratitude—did it not? Most certainly it did, replied *Wisdom*, and particularly he that *owed the greatest sum*. Aye, says the *pilgrim*, and I think that he who owed the least sum had *equal* reason to be grateful, inasmuch as he was *equally* insolvent with the other. Very true, replied

replied *Wisdom*, your observation is just : now as I have told you the story concerning the strictness of the *monarch* towards his *eldest son* ; and you before have heard the exactness of the *father* towards his *son*, who was *surety* for a *debtor* ; if you please, I will tell you another, concerning the great clemency of a *father* towards his *youngest son*, and see if you like it. With all my heart, answers the *pilgrim*, your stories give me a deal of pleasure. Well, says *Wisdom*, the story is this. A certain man had two sons ; and having great possessions ; the *youngest son* requested of his *father*, that he might have that *portion of goods that fell to his share*, given him in his possession ; being minded, I suppose, to set up for himself. Well, his *father* being not willing to baulk him, granted his request, and the *son* took possession of it ; but, instead of improving his fortune, as we usually call it, he turned out a great *spendthrift*, left his *father*, who dearly loved him, went into a *distant country*, joined himself with *evil company*, and in a *riotous manner spent his substance*. This being done, he had no more to spend, consequently had nothing left to support himself withal ; and then, you know, want and penury necessarily follow. And vain it was for him to make his case known to those, with and upon whom he had spent his substance. Well, he immediately found his necessities begin to grow upon him, and in a *starving* condition he was ; for not one of his acquaintance gave him so much as a morsel to eat : so finding himself in this deplorable situation, (in order that he might not *starve* outright) he went and joined himself to a citizen in that *neighbourhood* ; under whom he thought to get his bread. But here he found himself greatly mistaken ; for although his *master* employed him
about

about the most *servile* work, yet he afforded him not wherewithal to *supply his wants* ; and this, you will say, was very hard. Finding himself in these deplorable circumstances, and his wants increasing upon him, he began to cast in his mind what he should do, and found that if he tarried where he was, he should inevitably *perish*, and to beg, no doubt, he was *ashamed* : but bethinking himself of his *father's* house, and how many *hired servants* he kept, he thought within himself, that he would leave the country where he now was, and go and submit himself to his *father*, and acknowledge his *faults* to him, and desire of him to *make him as one of his hired servants*, who, he knew had *bread enough, and to spare*. Accordingly, he put his design into execution, and straightway arose and went to his *father*. Now it might have been reasonably expected that the *father*, instead of shewing him any favour, would, on account of his past conduct, have spurned him from his presence, and not suffered him to set a foot within his doors : but this was not the case ; no, for the *father* seeing the *profligate* coming towards his mansion-house, and knowing him to be his *son*, and seeing the despicable condition he was in, his heart was filled with *paternal* affection for him, and his bowels yearning after him, he ran with the greatest joy to meet him, and before his *son* had well time to acknowledge his faults, and to beg his *father* to take compassion upon him, the *father*, with the greatest tenderness, and with a rapture of joy, caught him in his arms, notwithstanding the *pickle* he was in, and tenderly embraced him, *kissing him* with the greatest fervour ; and instead of *upbraiding* him on account of his past conduct, he took him home and cloathed him with the *best robe* he had in his house, put a *ring on his hand*, and, as
I am

I am credibly informed, he made a great *feast* of the best provisions he had, and also had a concert of *music* to entertain his friends withal, who came to rejoice with him, on account of the safe arrival of his son : and this, you will say, was a very extraordinary case. An extraordinary case indeed ! says *Hepbzibab*, and well worth remarking ; but pray, was this profligate's *eldest brother* living ? yes, yes, replied *Wisdom*, he was living. And pray, said *Hepbzibab*, did you hear how he behaved towards his extravagant brother ? was he glad that he was come home ? Why, I was informed, replied *Wisdom*, that he was not very well pleased, and that he spake somewhat churlish to his *father*, because he made such a to-do about his coming home, and also upbraided his *father* for not having done such things for him, notwithstanding he had always served him. And pray, says *Hepbzibab*, did you hear what answer his *father* made him ? why, replied *Wisdom*, if I mistake not, his *father* answered him very mildly, and told him, that *all that he had was his* ; I think that he could desire no more ; and as to his brother, he told him, that it was but *requisite* that he and his friends should *rejoice* and be *merry* together, inasmuch as he had been as it were *lost*, but now he *had received him safe and sound*. Well, says *Hepbzibab*, this *father* was certainly one of a thousand ; nay, there is not one in the world to compare with him. I hope that this story, with the others you have told me, will not be forgotten by me ; they may be useful in time to come ; but as it grows late, and as I purpose to set forward on my journey in the morning, if you please, I will retire to my apartment. Which she accordingly did, had a comfortable night, and

M

early

early in the morning she arose, in order to prosecute her design.

When she was come down into the family, she found the *virgins* ready to attend her ; and after compliments past, they told her, they would take her to the top of the *castle*, from whence she might have a view of part of the road, and, by the way, see some of the rarities of the *castle*, which she had not seen before ; to which she readily consented.

When she came to the top of the *castle*, from which there was an extensive prospect, they shewed her a delightful *plain*, that she was to go over, and on which was exceeding good travelling ; flocks of *sheep* were feeding thereon, and also it was free from intricate roads, which might cause her to lose her way ; but by reason of a *thicket* which grew on the other side, they could not shew her the place where she was to lodge the next night. However, they told her, that when she had accomplished that day's travel, she would come to a lodge in the road, where she would meet with good entertainment, and that at free cost—the name of the lodge is *Rest*, and the name of the owner of it is *Peace*, an hospitable person he is ; he never thinks too much of what he does for *pilgrims* ; as he well knows that they have nothing to support themselves withal, and are obliged to live upon charity.

As they descended from the top of the *castle*, she was shewn several delightful apartments, which were richly furnished ; and as every room is known by some particular name, so were these ; all which were very pleasant and delightful to *Hephzibah*.

When they were come down, and the *pilgrim* had partook of some refreshment, which was ready provided

provided for her, and they, by the *lord* of the *castle's* orders, had presented her with a cluster of *grapes*, and a few of those *apples* in which she took such delight ; the usual ceremonies past, she took her leave of them, and set her face towards the *plain*:

Now I saw that the plain she walked on was a very pleasant one ; the herbage fertile, and *flocks* feeding thereon ; and the *shepherds* all in their stations.

After she had walked a considerable way, she came up to a *shepherd* who sat near the way side, tuning his *lyre* ; the sound of which was very pleasant to the *pilgrim* ; whereupon she sang the following song in chorus with his lyre.

I.

The wonders I have seen,
Wherever I have been,
Fill me with admiration :
My friends did not refuse
Most kindly me to use,
As though to them relation.

II.

What care the *virgins* took ;
And what a gracious look
Their *lord* vouchsaf'd to cast on me :
With *dainties* very fine
I there with them did dine ;
But what distinction did I see,

III.

Between me and the man ;
But who with *knocking* can

Prevail for their admittance :
He brought with him great *store*,
But I had nothing more
Than *wounds* ! a wretched pittance !

IV.

I was admitted in,
As though I'd really been
Most worthy of his great regard :
But he with all he brought,
Tho' he was richly fraught,
Yet his request would not be heard.

V.

The *vine* against the wall,
And *apple-trees* so tall,
Delicious fruit to me did yield ;
And pleasant was the sight,
It did me much delight
To see the things in yonder field.

VI.

When in *pavilion* sat
Oh, there how we did chat
O'er things so profitable ;
The *dog* that fetched the *sheep*,
And th' men that do them keep ;
All of them tend to make me stable.

VII.

When on the *castle* I
This pleasant *plain* did spy ;

The

The chambers too, delightful were ;
 The *virgins* I did greet,
 Their words to me were sweet ;
 And now what cause have I to fear ;

VIII.

Since I now wander not,
 But on the *plain* am got ;
 And in the road t' the lodge called *Rest*.
 Then onward let me go,
 Let not my steps be slow,
 And that for me, I'm sure is best.

When the song was ended, and she had chatted a little while with the *Shepherd*, she again put forward, and really she walked very briskly ; but when she came towards the farther side of the plain, and drew near to the *thicket*, the name of which was *Vain-opinion*, she saw a man come out of it, and cross the plain towards her ; the sight of this man put her to a stand, judging by his countenance and dress, that he was a thief, and might probably be coming to rob her ; upon which she immediately drew her sword ; but however, he came up to her, and at first put on a shew of gravity, and only asked her, whither she was bound ? To which she answered, with an intrepid air, I am going to the land of *light*, holding her sword still in her hand, and fixing her eye steadily upon him. To the land of *light*, are you going ? replied he, I acknowledge, that that is a goodly country ; but I would not have you be mistaken ; if you keep on in this way, you will certainly find, that you are in the wrong road thither ; and instead of arriving at where you intend, you will only be brought into a maze, wherein you may lose yourself ; if you will

hearken to me, I will put you in the right road. As to what you say, replied she, you may as well hold your tongue, this is the way I am directed in, and not only so, but the *map*, which I have in my bosom, assureth me that I am right, and by it I shall abide, notwithstanding any thing you say. At this he seemed to sneer, and told her, that there was no credit to be given to either one or the other, both being mere deceptions invented on purpose to mislead her. If so, said *Hephzibah*, I am in a bad case, indeed ! and she seemed a little to hesitate ; which this stranger perceiving, he renewed his arguments with her ; but upon recollecting what had been past, and how she was drawn out of the road by *Pride* and *Self*, she told him, that she should not hearken to him, but would keep on in the way she was now in, least, says she, I displease my Lord *ISHI*, and also come into danger myself : this caused him to laugh out-right, and with derision say, Lord *ISHI*, who, or what is he ? Who, or what is he ? replied she, with a degree of warmth, why, he is the lord of the land to which I am travelling, and there is none like him in all the earth. Ah, said he, this is as great a deception as the other, if not greater ; perhaps you may get to the land you mention, though it be a round-about way you are now in ; but as to this *ISHI*, you talk of, I can assure you, that he has no more power or authority there, than any other of the king's subjects, so what you say is a mere joke, and not to be regarded ; and I am surprized that people can suffer themselves to be deluded in such a manner, especially such who are capable of *reasoning* ; for were they only to exercise their *reasoning* faculties, they would see that what I say is true, and I can make it appear as plain as that two and three makes five. To which *Hephzibah* replied, and I can see as plain, as
 one

one and one makes two, that you are a deceiver and an enemy to my Lord ISHI, and to me ; therefore I desire no more of your harangues, please to retire back to the *thicket* from whence you came, no doubt but you have companions enough there of your own stamp ; but let me alone to prosecute my journey, in which I hope to persevere to the end. At this, he again, gave her a sneer, withdrew from her, and went to the place from whence he came, so the *pilgrim* went on her way, rejoicing that she had got rid of such a companion.

By this time she came to another *thicket*, which grew across the road, and into which she entred *sword* in hand, lest she should meet with any assault, being apprehensive that it was infested with *thieves*, it being a convenient harbour for them. The passage through this *thicket* was very narrow, and the road rough and *slippery*, so that what with the badness of the way, and the *thorns* and *briars* meeting cross it, she had very troublesome walking, being obliged to look well to her *steps*, lest she should receive a fall ; and likewise to be careful to avoid the *thorns*, lest she should be *scratched* by them, both which were very fatiguing to her ; for when she was endeavouring to avoid a *thorn*, or *briar*, she would be ready to fall ; and when she was looking to her steps, a great chance but a *briar* would cross her face, and she receive hurt thereby ; which discouraged her much, and she began to think that what the man had said to her was true, and that this was the maze he spoke of ; but by-and-by, she came to the further side thereof, at which she was glad, concluding that the worst was past, though she found herself much tired : but coming up to a spring of crystal *water*, which issued out of a *rock* near the road, she went to it, and drank thereof, and also eat some of the *grapes*

and *apples* that she had given her at the *castle*, with which she was again refreshed, and went on her way very comfortably.

She had not travelled far, before she came to a *barren* heath, over which she was to walk, and on it very indifferent travelling she had, the road being very rough, and full of *ups*, and *downs*, which caused her sometimes to be ready to faint, and there was not a spring of *water* to be seen; her *grapes* and *apples* also were entirely spent, so that, she knew not what to do; however, she made a shift to keep forwards, but a hard shift it was. At length she thought that she must be obliged to give up all pretences to go farther, seeing she found herself so *weak* and faint. Whilst she was in this situation, an elderly person came to her, and appearing to pity her case, asked her whither she was bound, and how far she designed to travel that day? She told him that she was travelling towards the land of *Light*, but to-night she thought to have stopped at the lodge called *Rest*, which I suppose, said she, stands at the farther side of this *beath*, and I fear that I shall not be able to reach it to-night; and yet should I be obliged to lie on this *beath* all the night, I know not what I may be exposed to. What you say, replied he, is very true, and you may be assured that this *beath* is much infested with thieves, and beasts of prey, so that your life may be endangered by one or both of them; but in order that you may escape such danger, you will be welcome to lodge in my house, and in the morning take which way you think proper; now she, remembring past things, refused his proposal, and told him that she would endeavour, if possible, to reach the place she spoke of. If you should reach thither, said he, which I think is altogether impossible for you to do; this I can assure you,
that

that you will have but little comfort, for you will find no company there, but such as are *frenzy-beaded*, or *lanaticks*; and what pleasure can there be with such folks as they? but if you will be wise, and go with me, you will meet with such company as will be diverting to you, and you shall be entertained with the best my house affords; and as to the land you talk of, that's a mere whim: you are travelling, let me tell you, in search of a place you will never be able to find, seeing that there is not such a one in all the earth.

No! said she, I am very much mistaken if there is not. Mistaken! said he, so you are, and whoever told you so are mere coxcombs; and I wonder that you would hearken to them: no men of sense would; I am sure that I would not. No! said she; you may do as you like; but, for my part, I will; for I firmly believe what has been said to me concerning it; and though I am in an indifferent situation now, my case may be better again; and although you have represented the lodge in such a light as you have; yet I do assure you that I had much rather, if I cannot reach thither to-night, lie upon this heath, let the consequence be what it will, than go to your house, let the company and entertainment there be never so good in your opinion: so forbear to use any farther arguments to persuade me thereto.

When he found that he could not prevail upon her to go with him, he left her, and glad was she when she got rid of him; and I thought if any thing, his talk did her rather more good than harm; for she seemed to put forward again with fresh vigour: and before it was quite *dark*, she arrived at the *lodge*, where she found Mr. *Peace* at the door; who seeing her coming towards him, received her in a very hospitable manner, and gave her

her such refreshment as his house afforded, and such company she there had as was very pleasant to her, which convinced her that what the man she met on the heath said to her was false.

After she had taken some refreshment, and was recovered from her fatigue, Mr. *Peace* came into the room, where she and the family were, and sat with them, and began to enquire of the *pilgrim* concerning her travels; the history whereof she told him, till she came from the last place she lodged at. Well, said he, did you meet nothing remarkable in your way from that *castle* hither? Sir, replied she, I had a very pleasant walk over yonder *plain*, and there I met with a *shepherd* tuning his *lyre* in such a delightful manner that it almost charmed my heart to hear him, so that I could not forbear singing a song to the music he made. Well, said he, and did you meet with nothing more upon the plain? Yes, replied she, as I drew near the *thicket*, I saw a man come out of it, who crossed the *plain*, and came directly to me: but as soon as I saw him, I drew my *sword*, suspecting that he was a *thief*, and that he was coming to do me an injury. Well, says Mr. *Peace*, and how did he behave when he came up to you? Did he offer any violence to you or not? No, sir, replied she, he did not offer to lay hands upon me; but he would fain have had me forsake the way I was in, by telling me, that I was deluded, and that if I would hearken to him, he would put me in the right way, &c. he also made a mere scoff of my dear Lord *ISHI*, and told me that he was no more than any other of the king's subjects, which raised my indignation against him to a high degree; and I saw plainly that he was a deceiver, the which I told him, and bid him retire again to the *thicket* from whence he came, and accordingly he did,

did, sneering at me as he went away; but that I little regarded. Ah, says Mr. *Peace*, I know him right well, his name is *Deist*, and the name of the *thicket* he came from is *Vain-opinion*, and a pernicious fellow he is, and a great enemy to *pilgrims*, few of them escape from being assaulted by him, and sometimes he puts them hard to it, especially if they have not the presence of mind to handle their *sword*, which if they do, and also keep a good eye upon him, they seldom receive much harm from him; and well it was for you that you took that method. Well, and how came you through the *thicket*? Did you meet with no assault there? No, replied she; but the *briars* and *thorns* were very troublesome, and a hard task I had to get through them; and the more so by reason of the badness of the road, which proved very fatiguing to me; some scratches indeed I got, but that I did not so much regard, seeing I got through it in safety. It is well it was no worse, says Mr. *Peace*; sometimes, I assure you, pilgrims are hard put to it in that place. Did you not observe some turnings which led into the *thicket*, as you came along? I had so much to do, replied she, to mind my way, that I looked about me but little; but I think, now you mention it, I remember something of that sort. You must know, said he, that there are many ill designing persons who haunt that *thicket*; and many times they attack those who are travelling through it, and either force or delude them into those roads, and there rob them of all they can find about them; and what is full as bad, they are so entangled with the *briars* and *thorns*, that they know not how to get from them; and sometimes they are so long detained in that place that they are almost *starved*, and their *raiment* sadly rent with the *thorns*, so that when they come to my house, it
would

would grieve you to see them : well it was for you, that this was not your case ; and I think that you fared never the worse for having such troublesome walking ; for, generally speaking, those thieves make their excursions when travelling is best. Well, says *Hephzibah*, I am glad that I came no worse off ; but, pray sir, why is there not care taken to detect these villains ? Might there not be methods made use of to apprehend them, and bring them to justice ? As to that, replied he, there has been nothing wanting that could be done. The *king's messengers* have been sent after them times without number, but to little purpose. Sometimes indeed, they drive them to corners, as we use to say ; and some of them have been taken, tried, cast, condemned, and executed ; but as there were some of their race remaining, they have risen up in their room, and have done as much mischief as their fathers ; and I think that the family of them increaseth apace ; for, by all accounts, there were never more of them than there are now.

Well, what success had you coming over the *beath* ? I saw that you was pretty much tired. Did you meet with any molestation there ? As you observed me to be very much tired, sir, replied she, so I really was, and, in fact, when I came about half way over the *beath*, I thought that I must be obliged to tarry there all night, so fatigued was I, that I was quite out of heart, at which time one of a grave countenance, and somewhat aged, came up to me, and seemingly pitying my case, told me, that if I would go with him, I should be welcome to what his house afforded, &c. For I had, upon his enquiry, told him whether I was bound, and where I designed to lodge that night ; but upon my refusing to go with him, he began to speak very evilly of the guests which
you

you entertained, representing them as a parcel of lunaticks ; and as to the land of *light*, he made a mere scoff of it, saying it was only a *chimera* of the brain to imagine that there was such a place, by which I presently saw he was one that sought my hurt ; whereupon I told him that I would not go with him, if I was obliged to lie on the *beath* all the night. When he saw my resolution, he cast some of his jeers upon me and went his way, and I came on mine ; and I think his talk, bad as it was, was useful to me ; for I seemed to have fresh strength, and came on my way with more courage than I had done before. Aye ! says Mr. *Peace*, did you meet with him ? I know him also very well, his name is *Atbeist* ; but notwithstanding his age, to say the best of him, he is a very fool ; indeed he pretends to a deal of wisdom, and he thinks that he has more than any of his neighbours ; but after a little discourse with him, you will soon find that what I say is true ; and although he is old and grey-headed, yet the fellow you met on the plain has twice the craft in him that he has ; but let their craft be as great as it will, this you may be certain of, it will end at last in their confusion : and I congratulate you that you so well escaped from them ; for many *pilgrims* that have been too credulous, have been much hurt by them, though they have escaped their hands at last.

Now it growing late, and the *pilgrim* being much tired with the fatigue she had met with, she was conducted to her lodging, where she rested very well, and in the morning when she awoke, she found herself in fresh spirits, and so arose very early, in order to prosecute her journey ; but before she left the room, she recounted the transactions of the past day, in the following words.

How

How pleasant was my walk
 O'er yonder spacious *plain* !
 Delightful too, the *shepherd's* lyre,
 Which tun'd with pleasant strain ;

With it my voice I join'd,
 Although in *feeble* lays ;
 For how can I forget to chaunt
 Lord ISHI and his praise !

Deist the *plain* did cross,
 From *thicket* to me came ;
 Seeing thereof, I drew my *sword*,
 For which who can me blame ?

When he to me did come,
 On him I kept my eye,
 Nor with the offers he did make
 Would I at all comply.

But villain as he was,
 For to degrade my *Lord* !
 And to despise such folks as he
 Still may my heart accord.

When I through *thicket* walk'd,
 A slipp'ry road I had,
 And when from th' *briers* I did get,
 Then was my heart full glad.

But, oh ! the crystal spring
 Refreshing was to me,
 And then I came upon the *beath*,
 Where I fresh things did see.

When

When on the *beatb* I came,
How tired was I there!
And there I met old *Atbeist* too,
Who fain would me ensnare.

But hear him I would not,
Nor mind what he did say;
He finding that, did soon retire,
And I kept on my way.

And tho' fatigued I was,
Yet to this place I came,
Kind Mr. *Peace* did me receive,
I love him for the same.

Now forward I will go,
Towards the land of *Light*;
Thanks to my *host* will I return
For lodging here to-night.

What more will still befall
To me, I cannot say;
I'll beg instruction of my *host*,
And he'll direct my way.

After this she went down stairs, where she found every one of the family in their proper stations, and ready to receive her, to whom she told her design of going forward; upon which they got breakfast ready as soon as possible, in order that she might not be hindered.

Whilst they were at breakfast, Mr. *Peace* began to talk to her in the following manner.

Now, my daughter, says he, let me address myself to you. By the account you have given us of your travels, you have been brought through
many

many trials and afflictions, and have also been delivered from many enemies; who molested you on the road, and now are in safety in my house, and have as it were forgot what has been past; what I mean is, that you have so far forgot your former calamities, as that they do not discourage you in prosecuting your pilgrimage. But do not think, my dear, that your trials are at an end, no, they are not; but this you may fully depend upon, that when fresh troubles arise, and you are, as it were, driven to your wits end, some kind hand or other will come to your assistance, and work out deliverance for you. The next place you are to lodge in, is the house of one Mr. *Sincerity*; a very friendly person he is, and one that has a great regard for *pilgrims*, and by him you will be accommodated with all that is necessary for you; but a little before you come to his house, you will pass through a *Town*, or for the largeness of it, rather a *city*, by some called *Vanity*; no doubt but you have heard of it, seeing its fame has spread much abroad; but for my part, I think, that it might as well be called *Forgetful*, because the air thereof has a tendency, to cause *pilgrims* to be unmindful of their way, and many times they are much retarded in their pilgrimage thereby, particularly if they should miss their way and get into the *High-street*, called *Vanity-street*, a noted place for *toy-shops*; which sort of traffick, you know, people of your profession have no business with; but many times, through the artifice of the *tradesmen*, and their own *imbecility*, they are prevailed upon to be trading with them, by which they always suffer great *loss*; indeed the *trade* of the whole *town* is of such a pernicious nature that it will be very dangerous for you to meddle with it, therefore I would have you to be very careful of what you do therein. Now, in order

der that you may escape from these things, when you come to enter the *town*, let your eye be upon the street right before you, which is called *Self-denial*: I own, it is something difficult to pass through, it being the *narrowest* street in the whole *town*, and very possible you may meet with some obstructions as you pass along; you know where streets are narrow, they are apt to be blocked up by carriages, &c. and not only so, but the *tradesmen* will be soliciting you to buy of their *wares* as you pass by them, and be ready to pull you into their shops whether you will or no; but take heed, my daughter, that you *consent* not, nor be *enticed* by them, for if you do, you will assuredly smart for it in the end; remember I have told you. And now, I will just give you a hint concerning the temper and manner of the inhabitants who live on each side of this street; they are for the most part, a very soothing, smooth tongued people, and so, you know, more likely to deceive; when they press you to buy of their wares, and you object, that they are not fit for your use, perhaps you may think them too gaudy, and so not proper for a *pilgrim*, they will say, dear, I wonder you think so! I have sold off of the same piece several times to *pilgrims* as they passed along! and by the by, I could wish that that saying was not true; and, say they, if they can wear such things, why may not you? the thing is very genteel, and innocent, as well as fashionable, and as every body wears things of this sort, who would be particular from their neighbours? no one loves to be pointed at. If you object to the price; and tell them that there are many in *necessity* that want your assistance, &c. they will presently make a hush of that, and say, that there are enough to provide for them without you; why should you debar yourself of what you have a fancy for on their

N

account;

account ? come, says the chapman, I will cut it off, you must have it ; I am certain you will like it, &c. but if you persist in refusing to buy their wares, their manner is to revile you, and to call you a particular, self conceited fool, and say that you are more nice than wise ; that you think yourself better than other folks, and are not fit to be in a commonwealth, &c. Some of them perhaps will hoot and cast dirt at you, and use you with great incivilities, but do you regard none of these things ; keep you on your way. And if any of them should ask you, tho' in the most civil manner, to come into their houses, be sure, you do not *consent* thereto, for it certainly will be to your hurt ; the provision they will entertain you with, being of such a nature, that you may be surfeited thereby, and then you will not easily get a cure, for there is not a *physician* in the whole town, who has skill in such a disorder, neither do I know one person therein, that is a true friend to *pilgrims* ; therefore, my dear, beware what you do, see, I have cautioned you. This is a bad place indeed ! says *Hephzibah*, but pray, sir, is there no other way to go but only through this town ? I think that I would travel ten miles about rather than go through it ? This is the direct road, replied he, and you cannot possibly avoid it, your Lord *ISHI* himself passed through it in his way to the land of *Light*, and met with great indignities, because he would not purchase any of their *wares* ; and those, who follow his *example*, and tread in his *steps*, must not expect to fare better than he did ; but the less they regard the *townsmen*, the better will their passage be, and indeed some of them walk through tolerably. Well, said *Hephzibah*, since my Lord *ISHI* has led the way, why should I shrink from it ; I will now arise and follow him, for I long to be with him :
upon

upon which she returned her acknowledgements to Mr. *Peace*, and the family, for all their kindness to her ; and they wishing her good speed, she set forward on her journey.

Now I saw in my dream, that after she departed from this lodge, she went on her way very chearfully, having good travelling for a considerable way.

As she thus prosecuted her journey, she was overtaken by one of a brisk and lively countenance, and by his dress, he appeared to *Hephzibah*, to be a *pilgrim*. As soon as he came up to her, he accosted her in the following manner ; Well overtaken fellow traveller, you seem to walk a good pace, considering your sex ; pray how far do you intend to walk to-day ? I shall be glad to bear you company, if you are going my road. *Hephzibah* seeing him in the aforesaid dress, and judging him to be a *pilgrim*, said to him, I shall be glad of your company, if you are going mine ; *two are better than one*, and to have good company is better than to be alone ; and if you can be content to walk my pace, I shall take it as a favour, as I have not had the pleasure of a good companion hitherto ; I am directed to lodge to-night at the house of one Mr. *Sincerity*, on the other side of the town, called *Vanity*, where I expect good entertainment.

Stranger. Ay, do you so ! then I find we are both going the same way, I have heard much talk of Mr. *Sincerity*, and have heard him much recommended ; and although I love to be *pressing* forward, yet as you are going thither, I will be content to bear you company, for I purpose to lodge there myself ; but pray whither are you bound afterwards, if I may be so free ?

Heph. The farthest stage I have to go, and the
N 2 extent

extent of my journey is the land of *Light*, where I long to arrive.

Stran. Better still ! that also is my desired port ; seeing this is the case, we may be helpful one to another on the road, and the time will seem to pass away the better, although I long to be there, and might possibly walk faster than you, by reason of my sex, yet I will so far deny myself, as to bear you company ; perhaps we may have some discourse upon the way, that will be profitable to each other.

This discourse of the *stranger* made *Hepbzibah* look as brisk as a bird, thinking that she had met with a brave companion, and she should not be so forlorn as hitherto she had been upon the road, and thereupon she addressed him in the manner following.

Heph. I am glad with all my heart that I have met with such a companion as you, seeing we are travelling the same road, bound to the same place, and you will condescend to walk my pace ; that you may not be too much hindered by me, I will walk on as fast as I possibly can ; and glad I am, that you mentioned having some profitable talk by the way, for that is what I delight in, and what I find very useful to me.

Stran. And glad am I that you are so disposed, there being few in our days that are like minded ; but pray what must be the subject for us to discourse on ? I shall be glad if we can fix on something that may be entertaining.

Heph. In order that our discourse may be the more profitable and better understood by each other, I think it will not be amiss if each of us give a short account of the place of our *nativity*, the *motives* why, and the *manner* how, we came out of it ; also, it will not be amiss if we relate some of the

the most *remarkable events* that we met with upon the road.

Stran. This method may not be altogether amiss; but in so doing it will be long before we shall have any talk of what is still before us: however, as it is a method you approve of, let it be followed;—but do you begin;—I shall like to hear your account first.

Heph. That I will readily agree to.

Here she related, in as brief a manner as she could, the whole of her history, to which he gave diligent attention; and now, said she, I shall be glad to hear your account.

Stran. And were you a native of the country called the *region of the Shadow of Death*?

Heph. Yes, that I was; and glad I am that I am delivered from it; for I am sure, had I continued there, I should have been a *slave* all the days of my life.

Stran. That also was my native country, there was I born, and there was I bred up, and glad am I also that I am come from it; for I am sure that there is nothing to be got in it but age and old cloaths, as we use to say.

Heph. Well, so far we agree; but what was it that first induced you to leave it and go on your pilgrimage?

Stran. You know that no reasonable person is willing to live in *slavery*, but is desirous of freeing himself from it at any rate; and oftentimes I had it in my mind to release myself, but could not find an opportunity. Another thing which made me desirous to get away, was, I found I was so involved in debt to *Nomi*, that I expected, ever and anon, to be cast into prison for the same; and you know he is such an inexorable person, that he will shew no mercy, unless he is paid the utmost

mite, and this you see, was enough to make one think of getting away ?

Heph. Very true, it was so, but pray had you any other *motives* that caused you to think of coming this road ?

Stran. Yes, yes, that I had.

Heph. Pray what were they ? if I may be so free. Why, about that time, I had a *messenger*, who delivered me a *roll*, in which was set out all the charges that *Nomi* had against me. Which, at first sight, made me shudder, feeling thereby that I was in a bad situation.

Heph. Well, and did you come away at the reception of this *roll* ?

Stran. No, no ; I continued there long after this ; in which time I had demand upon demand of the payment of my *debt* ; at last, fearing things would come to an extremity, I very fairly, took to my heels, and was glad to get away with a whole skin.

Heph. Well, and what made you think of coming this road ? Did any body direct you to, and put you in it ? Or did you find it out of your own accord ?

Stran. Why, I heard some whispering among my fellow *slaves*, concerning one, (and I suppose you are the person) who had left her *slavery*, and was gone towards the land of *Light*. Upon hearing of which, I thought, why might not I do the same ? I also thought that that country might be as free for one as another ; and glad am I, that I have the pleasure to overtake you.

Heph. I suppose that I am the person you heard them speak of ; I apprehend that it was matter for them to talk of for a considerable time, was it not ?

Stran. Talk of ? Aye, that is was ; and not only so, but a great stir was made about it, and the prince *Abaddon* was so enraged, that he was resolved to have you back again dead or alive ; and
to

to that end, he gave several of his most trusty servants a full commission, and that under his broad seal, to accomplish it.

Heph. Did he so ! then I now see, that those who molested me in my way are some of the persons he employed : I wish I may meet with no more of them, for I think some of them have played their part pretty well, and had I not had timely assistance, they would have gained their ends, and so have pleased their master that employed them. Well, but pray, when you came away, did you come to the lodge of *Reliance*, or did you go some other way ?

Stran. No, I did not come that way ; I had heard of it, 'tis true, but I thought it would be rather too far about, therefore I made a nearer cut of it, for my business you know required haste.

Heph. Very true ; but pray what road did you take ? And where did you first lodge ?

Stran. Do you know *Reformation-Lane* ?

Heph. Yes, very well.

Stran. Well, that was the road I came, and you know a very good one it is ; and it brought me to the house of one Mr. *Morality*, a goodly person ; he has but few to equal him, I'll assure you ; he entertained me very courteously, put money in my pocket to bear my charges upon the road ; and when I came away, he gave me this *coat* which I now wear, and he told me, that if I took *care* of it, and did not *change* it away for another, it would cause me to be *accepted* when I came to the land of *Light* ; and I think that *I have kept it* very well hitherto, don't you think I have ?

Heph. Yes truly, I think that you have husbanded it very well ; but I should have been better pleased to hear you say that Lord *ISHI* had given

it you, there would then have been greater probability of your gaining admittance ; perhaps he may make some scruples about admitting you, upon that account ; and should he not accept of you at last, after all this travel, your labour will be all lost, and you will still be exposed to the rage of *Nomi*, and that you know will be a bad case.

Stran. It would be so, but I am well satisfied of the contrary, for Mr. *Morality* is a very knowing man, and also very honest, and he told me, that Lord *Ishi* did never *cast out*, or reject any that *came to him* in such cloathing ; and that this garment would certainly *recommend* me to his favour : and as long as I have it, what matter is it who gave it me ?

Heph. I wish you may find it to be so ; I am sure that I should rejoice at your acceptance : but pray did you come over the plain of *Hope* ?

Stran. Yes, that I did, and a delightful walk I had of it ; I have often wished to be there again, for there was the best road, I think, that ever I met with.

Heph. It is pleasant walking there indeed, but to continue in one place, you know, is not the way to arrive at our journey's end : but pray, did you meet with no molestation there ? Did you meet with no one to interrupt you in the road ?

Stran. None at all ; 'tis true I met old Mr. *Sagacity*, who asked me whither I was going that way ? I told him, that I was going to take a walk, &c. and he in reply, bid me take care what I did &c.

Heph. I think you came bravely off ; but pray did you call at the *lodge* at the top of the hill ? Methinks I should be glad to know how the good folks do there ?

Stran. As I had day-light before me, I was willing

ling to keep on my way ; you know delays are dangerous.

Heph. They are so, but yet I should be glad if you had called, it might not have been to your disadvantage, for they are very good people, I assure you. But pray how came you on after you passed by the *lodge*, did you come through the town of *Sensuality*?

Stran. Yes, that I did, and a sad place it is.

Heph. It is so ; but how came you off in it ? I am sure I came off but poorly.

Stran. For my part, I came through it tolerably well, for I chanced to meet with one Mr. *Bountiful*, who was well respected in the town, and by his means I came along without molestation, and at his house I lodged all night, and in the morning he brought me forward on my way.

Heph. You were well off indeed ! Pray did you hear any thing of Mr. *Watchful* when you were there ?

Stran. No, nothing at all.

Heph. I am sure it would have gone ill with me when I was in that town, had it not been for him. But how fared it with you in your next day's journey.

Stran. Very well, I think : I don't remember that I met with any interruption all the day.

Heph. I am sure that I met with many trials between that town and the house of the *Enlightener* ; but pray did you not cross a *lake* that ran cross the way, before you came to his house ?

Stran. Cross it ? Yes, yes, and that very well too ; for there was a *ferryman* by the side of the *lake*, who took me into his *boat*, and he brought me over very safe.

Heph. Aye ! he offered me his boat, but I rather chose to wade it through, lest he should have deceived

ceived me ; but I must confess, I had a hard *struggle* with the stream ; I thought at one time I should have been overwhelmed by it,

Stran. This makes the old saying good, that many are more nice than wise ; he did very well by me ; and therefore, as we use to say, I have reason to praise the bridge I came over.

Heph. Well, and did you call at the *Enlightener's* ? but why should I ask that question ? I take it for granted that you did.

Stran. No ;—I can't say that I did ; for at that place also I had time before me, and therefore I was willing to keep forward ; and as I had *money* enough about me, you know that I was under no necessity of being *chargeable* to any body.

Heph. 'Twas happy for you that you were so well provided for ; for my part, I had nothing wherewithal to support me ; therefore I was fain to live by charity ; but methinks I should have been glad had you only called there, I am sure you would not have repented the loss of a little time, had you seen the rarities that I did. Well, but how came you on from that place to *Strength-castle* ? Did you meet with no opposition between those places ?

Stran. Not in the least, as I remember : the hill I confess, made me breathe a little ; but, however I got up it pretty tolerably.

Heph. And was this your case ? I am sure it fared not so with me : for my part, I had trouble enough between those places, and that you would say, was I to tell you all ; and had I not had one to *help* me up the hill, I believe I should never have reached the top of it ; and glad was I when I came to the *castle*—You lodged there, did you not ?

Stran.

Stran. No, I did not; for it was late when I came to it, and finding the gate shut, I turned aside to a lodge hard by, which is inhabited by one Mr. *Meanwell*, where I met with good entertainment, and I think that he was very moderate as to his bill; so that I had no reason at all to find fault.

Heph. I think fortune has favoured you very much, as we use to say; but how came you off between the two *castles*; surely you met with some obstructions in that road; did you not?

Stran. Not any thing very material, I think.

Heph. No! What not in coming over the *bill*, nor at the *brook* at the bottom of it, nor in neither of the *valleys*? Sure I have had worse success than any body! But did you not meet with two men in a plain dress upon the *bill*? I am sure I did, and that to my sorrow.

Stran. No;—I met with no one to interrupt me; as to the brook you speak of, I came through it almost dry-shod, and also came over the valleys very well: for what reason should it be otherwise?

Heph. I have reason enough to think that it might have been otherwise; for I am sure that upon that *bill* I was robbed of my *wheat*; and hard work had I to wade through the *brook*, and when in the *dark valley*, I thought I should not have got out of it alive, and in the other I was hard put to it. Really I think my case is *singular*; but why should I repine at it, or envy others for faring better than I, as long as I was brought thro' those trials, and had great friendship shewed me by the good people in my way, and yet have *hope*, that I shall one day see the land of *Light*. But pray did not you call at the hithermost *castle* neither?

Here he seemed to be at a stand, and, after some hesitation, he replied, Yes, I did knock at the gate.

Heph.

Heph. What ! and did you not go in ?

Siran. No, I did not ; the *porter*, or person that looked out of the window, for who he was I don't know, required me to produce such things for my admittance as I had not, and therefore he would not open the gate ; though I make no doubt but that what I produced was as valuable as what many others bring, that are admitted by him, but, you know, kissing goes by favour.

Heph. Why it is a thing to be admired, that he did not grant you admittance : for my part, I had nothing but *wretchedness* to bring to him, and yet he took me in, healed my wounds, and entertained me exceeding well ; and I doubt not but that you wanted some refreshment at that time — pray where did you go to get any ? was there any other place nigh at hand ?

Siran. Yes, yes, I did not want for refreshment ; for not far distant from that castle, there was a house kept by one Mr. *Do-well*, by some called *Do-much* : to this house I went, was entertained with every thing my heart could wish for, and there I abode for two or three days, and might have tarried longer, but only I was willing to prosecute my journey.

The above account brought to *Hepzibab's* mind the man that *knocked* at the gate whilst she was at dinner at that *castle* ; whereupon she said to him, Sir, if I may be so free, is not your name *Feign-well* ?

Siran. Yes, that is my name, and I have no need to be ashamed of it, either in town or country ; for I assure you, that I came of as creditable a family as any in all our parts ; for my part, I know not any better.

This caused *Hepzibab* to look a little cool upon him ; but however, as he had kept on the way,
and

and was come thus far in it, she was willing to entertain the best opinion she could concerning him, and so proceeds to interrogate him farther.

Heph. Did you come from that place this morning?

Stran. Yes, that I did; you must know that, as I am desirous to make the most of my time, and it being a fine morning, I got up and set out very early; and a pleasant walk I have had of it, and you will say, that *I have walked well*, otherwise I should not have overtaken you so soon as I have.

Heph. Then you met with no obstruction in your road to-day neither, did you?

Stran. No, not in the least—I came on very well, and, as I before told you, had a very pleasant walk.

Heph. I am sure it fared not so with me; for I thought at one time that I must have lain upon the *beath* all night, besides the obstructions which I met with on the *plain* and in the *thicket*: but did you not meet somebody in the way, who would have enticed you to go with them? I am sure that I did.

Stran. Nobody at all; perhaps as it was so early in the morning, they were not stirring.

Now I saw that, by this time, they came to a road in which was but very indifferent walking, by reason that the ground was of a *clay-like* nature, which *clogged* their feet in such a manner, as to cause them to walk heavily on, and very fatiguing it was to *Hephzibah*: but as to the *stranger*, he being of the masculine gender, could better walk through it. And this road continued till they came to the town *Forgetful*; so that they had but little conversation in this part of the way, only about the badness of the road, &c.

Well,

Well, about the close of the day, to the town they came, and went into it dirty as they were. At their first entrance, (having beat off some of the dirt that stuck to their feet) the *stranger* asked *Hepzibah* if she knew the way through the town? to which she replied, I have proper directions given me, which street to pass through; therefore I am not afraid of losing my way; and if you will keep with me, I doubt not but that we may do very well: you know two are better in company than one alone; especially in such a place as this is, where, no doubt, we shall meet with some, if not much molestation. Well, to this he agreed, and on they went together, till they came to *Self-denial-street*, which was a very narrow one, and very difficult passing through it; it did not at all please Mr. *Feignwell*, he not liking to be squeezed and thronged in such a manner as they now were, and were likely to be. But by-and-by they came to a street called *Fair-street*, bearing a little to the left hand side of that they were in; but which looked as though it would bring them to one and the same place, partly as *Cornhill* and *Tbreadneedle-street*, in *London*, do, to bring a person from the *Mansion-house* to *Aldgate*, tho' one leads a quite different way from the other; which was the case here. But however, Mr. *Feignwell* seeing it to be an open street, and better to walk in, told *Hepzibah* that he had an inclination to go that way, and that he would have her to do so likewise. In answer to which she told him that she chose not so to do; because she knew that the way she was now in was right: but as to that, tho' it looked *fair*, yet she knew not where it might lead her. Well, says he, you may do as you please, and may have occasion to repent it; but for my part, I don't chuse to walk in a
bad

bad way when I can have a good one; and I make no doubt but that I shall be at the house of Mr. *Sincerity* as soon as you, if I do go a little about; and by the way, I think it better so to do than walk through this nasty place: but if you will not go with me, and so walk in a different road, yet if we meet together at last, where will be the odds. Accordingly he turned into *Fair-street*, and *Hepbzibab* saw him no more.

Now I saw that *Hepbzibab* had not travelled far, after *Feignwell* left her, before the *barkers*, that stood at the shop-doors, began to call upon her to buy of their *wares*; one crying out, What d'ye buy, what d'ye buy, what d'ye buy? another saying, Choice and cheap, madam; and a third, Is there nothing here that will please you, madam? you will not be better used in any shop in town; and another would catch her by the apron, being ready, as it were, to drag her into his shop by force; so that, poor thing! what between those importunate fellows, and the throng she met in the street, she had much ado to get along; but however, she passed by them all as well as she could, though sometimes she was almost ready to *deal* with them; and perhaps would, had she not called to mind the advice which Mr. *Peace* gave her.

When she had passed this row of shops, and got a little clear of the croud, one steps to her, and, seemingly in a very sympathizing manner, says to her, you seem, madam, to be very much fatigued—I suppose you have travelled a great way to-day? and as I delight in being civil to strangers; you shall be welcome to what my house affords; and if you think proper, as I have room enough, you will be welcome to tarry all night, and that at free cost. To which she replied,

plied, Sir, I thank you for your kind offer, but I purpose to lodge to-night at a friend's house, a little distance out of the town. Well, said he, do as you please, as to that, but however, come and take a little refreshment with me ; I don't doubt but I shall find something that will suit your taste. Sir, I am obliged to you, replied she, but I think I had rather not ; I chuse to keep forward, because night will soon come on. But consider, said he, you have yet a great way to go, before you will get through the town ; which perhaps you may not be aware of ; and, to tell you as a friend, you may not meet with such another offer ; therefore be advised by me, and when you have taken some refreshment, you will be the better able to go the rest of your way. With these flattering speeches she became inclined to go with him ; but as she turned about to follow him, her *monitor* struck ; which was a signal to her that it was dangerous for her so to do : whereupon she told him that her mind was altered, and that she chose to keep forward on her way, lest night should overtake her : upon this she parted from him, and went her way.

Now when she had got to the end of *Self-denial-street*, she came to a place where the *Change* was ; where, as is usual, was a great concourse of people, such as merchants, factors, brokers, tradesmen, &c. &c. met to do business ; and this was the principal part of the town for trade. Here *Hephzibah* found it difficult to pass along, because of the croud ; the merchants also much intercepted her, by teasing her with their bills of exchange, and the brokers, by soliciting her to purchase *lottery tickets*, &c. so that, in fact, she had hard work to get quit of them, or to pass along at any rate.



Rephzibah's Return from Gleaning in Boaz's Field.

As she was thus pressing forward, who should espy her but Mrs. *Lust-of-the-eye*, the millener; who, with her partner, Mrs. *Pride-of-life*, and their assistant, Mr. *Prim*, the stay-maker, having joined stocks, were come in the way of trade to this town, and had taken a shop in this place, by the desire, and under the inspection of Mrs. *Lust-of-the-flesh*. When Mrs. *Lust-of-the-eye* cast her eyes upon *Hephzibah*, she knew her to be an old acquaintance, and immediately ran out of the shop to meet her, and seemed to express much joy and pleasure that she had the happiness to see her in that place, and would needs have her go into the shop, and rest herself. But I observed that, at first, *Hephzibah* seemed to look shy upon her, and answered her very coolly: I don't remember that she thanked her for her offer, but said, I had much rather keep on my way. However, the other, not seeming to mind that, renewed her solicitations, and pressed her more earnestly than at the first, telling her, that it would be unneighbourly if she did not; and that she did not want her to buy any thing of her; but as they had been old acquaintances, and had not seen one another a good while, she should be glad of her company; and if she tarried in her shop a little, the throng would be partly over, and she might pass through more easily. With these, and many such like flattering speeches, she prevailed upon *Hephzibah* to go in with her; but, she had better gone many miles another way, as in the sequel will appear.

As soon as she came into the shop, the other two began to express the utmost joy on seeing her, and passing many fashionable compliments upon her, at length prevailed on her to take a seat; tho' I perceived it was not without some reluctance.

Numb. V.

O

Well,

Well, when they had prevailed on her to sit down with them, they began to enter into a long chat with her; as, how glad they were to see her; and how long it was since they saw her last; and then about the fineness of the weather; and marvelling how she could hold out to travel as she did; and asking her how many miles she had farther to go; then shewing her a piece of lace, one recommended it for its goodness and cheapness, and another for its beautifulness; and what a fashionable *head-dress* this is! and how becoming such a one was! and how convenient the *polanese* were, either for summer or winter! and this *hat*, and that *bonnet*, were of the newest taste in vogue; and this *negligee* is a-la-mode: in short any nonsense, in order to pass away her time. Now, in fact, *Hepzibab* began to be taken with these fooleries; and in a measure forgot how far she had to go that night; but, upon recollection, she told them, she could not possibly tarry any longer, if she did, she should certainly be benighted. To which they replied, that, as to that, she might use her pleasure, but thought it would be full late for her to go much farther; and if she chose it, she would be welcome to tarry with them all night, and take the morning for it. To which *Hepzibab* replied, I chuse rather to go to the place where I designed; so I wish you all a good night.

But when she came to the door, and looked into the street, there was such a *fog*, that she could hardly see any thing before her: upon which they again solicited her to be content to stay till the morning; telling her, that one night could not make much odds to her: upon which she *consented*, and tarried with them; but I think that she had much better have lain in the street.

After

After this they gossiped away the time in an idle manner till night came ; and having shut up their shop, they repaired to their lodging, and *Hepbzibab* with them. Their lodging was at the sign of the *Peacock* ; an inn kept by *Mrs. Civility* ; who had provided a supper for them, after a new taste. And here they met with *Mr. Presumption*, who behaved in a very polite and jocular manner to the *ladies* ; and I observed that *Hepbzibab* was very much taken with him ; and I think, considering her sex, she drank rather too much of their *liquor* ; for having not been used to it, her tongue began to run like a whip-saw, and she quite forgot where *Mr. Peace* had directed her to lodge : but I remember his telling her the name of the town, and why he so called it ; *viz.* because the air of it was of such a nature as to cause people to *forget* themselves ; but whether it was the *air*, or the *liquor*, or both together, I am sure *Hepbzibab* had forgot herself to a very bad purpose, but I chuse not to expose her too far.

Bed-time being come, they were all four conducted into one room ; where the two *partners*, *Mrs. Lust-of-the-eye* and *Mrs. Pride-of-life* lay in one bed, and *Mrs. Lust-of-the-flesh* and *Hepbzibab* in another ; where they slept all the night as sound as bells.

In the morning, when they got up, *Hepbzibab* was much in the same mood, and seemed to be very airy and gay, and not a word did I hear her speak of going forward on her journey : whether the place she lodged in had any effect upon her, is a quere, the name of it being *Airy-hill*, and not wrongly so called, by reason of the *keenness* of the air thereabout.

After they had eat their breakfasts, (it being a shut-shop day) nothing would serve them, but

they must be gadding about to see the rarities of the town, Mr. *Presumption* bearing them company; and by way of irony it may be said, a goodly company she had got about her. But however, she seemed well pleased and spent the day with them; and not only that day, but two or three more; for she seemed as though she designed this for her *resting-place*, as if she had no thought of going farther, being entirely insensible that these her companions were such as sought her hurt, and had a commission from their *prince* so to do; which was the real case: and no stone did they leave unturned to fulfil their trust.

Now I saw that the last day they were thus gadding about together, and towards the close of it, as they were crossing *Wild-street*, *Hepzibah* chanced to stumble on a rough stone, which threw her down into *Sensation-kennel*; and in her fall she broke both her *legs*, and also bruised her arms in such a manner, that she was not in the least able to help herself; and well it was that she did not fracture her skull. Upon this she *cried* out bitterly for help; but her associates, instead of assisting her, immediately went their way, and left her to shift for herself, no doubt expecting that her business was done; and that there was at least an end put to her going any farther on pilgrimage.

But oh! how did *Hepzibah* bewail her hard case, and condemn herself for being so foolish as to squander away her time in such a manner as she had done; in fact, it would have almost melted a heart of stone, to hear her complain of *herself*; words fail to declare one half of the bitter invectives which she uttered in her own *condemnation*. But in vain was it for her to cry for help to them which *passed by*, of which there were many;

many; for they, instead of assisting her, rather gave her a sneer, and so *passed by* on the other side of the way.

As she thus lay in this great extremity, *by chance*, there was one came by, who took compassion on her, and in a very tender manner took her up in his arms, and *set her upon his own beast*, which he had with him; and knowing her to be a pilgrim, he carried her out of the town, and took her to the house of Mr. *Sincerity*, and having exquisite *skill* in setting dislocated or *broken bones*, he immediately set to work, and soon put *Hepzibab's bones* in order, and gave her proper *medicines* for clearing of her *spirits*, and for the prevention of a fever; and then gave her *best charge* concerning her, telling him not to let her want any thing that was *necessary* for her, and that he would *repay him all the cost*, and also make him ample amends for all the trouble he might have with her; Mr. *Sincerity* readily accepted of this charge, assuring him that he would do all in his power for her.

But oh! what tongue can express, or who can possibly enumerate the tears of *gratitude* which flowed from the eyes of *Hepzibab*; with which, and a few broken accents, uttered from her *heart*, she acknowledged the unspeakable favour that had been done her. Love to her kind *benefactor* flowed so high, and broke out into such a flame, that she was almost *overcome* thereby; and I think I heard her say, that *rivers of water could not quench it*. After her *pain* was somewhat abated, recollecting the situation she had lately been in, she, with a degree of fervency, uttered the following hymn.

I'm always safe in *ISHI*'s hand,
Tho' troubles me beset ;
From which I never shall be free,
Till in the land of *Light*.

For *foes* within and *foes* without
For ever seek my thrall ;
But when unto that *land* I come,
I shall be free from ail.

And oh ! how wondrous was the *love*
Of this kind *man* to me !
Who took compassion on a *wretch*—
Oh ! let me ever be

Concern'd to bear him still in mind,
And ne'er his love forget,
How he embrac'd me in his arms !
And on his *beast* me set.

Me, who had spent my time in vain,
And idled it away ;
He brought unto this place, where I
Am *bealed* without *pay*.

And now may I for ever be
More watchful lest I fall ,
My *bones* are set, I shall do well ;
Thanks be to him for all.

Mr. *Sincere* he loving is
And tender unto me ;
And now I hope I shall be brought
Lord *ISHI* for to see.

But although this was her present *frame*, and though her *bones* were well set, and properly bound up, yet nevertheless, at *times*, she felt exquisite *pain*, which would cause her to groan heavily; and the reflection upon her conduct at the town of *Forgetful* would oftentimes be a corrosive to her *malady*; and most bitterly would she condemn herself for her foolishness in that place; and all that Mr. *Sincerity* could do, (notwithstanding he used his utmost efforts to ease her *pain*, and administer comfort) proved ineffectual; but I observed whilst the *virgins*, who sometimes waited upon her, were in company, she would behave in a very chearful manner, and the *potions* which they gave her operated so effectually as quite to banish *pain*. The name of one of the *virgins* was *Hope*, and the other *Consolation*; but when they were absent, she presently found a relapse, and her pains would return upon her; and that as exquisite as ever. This being the case, one or the other of these *virgins* was directed to be continually with her, whereof she was glad; and through their *means*, on certain days, she was able to come down into the family, and converse with them, and sweet conversation they many times had together, their talk being about the land of *Light*, and in particular concerning *ISHI*, who was the Lord of it, than which nothing in the world was so agreeable to *Hephzibah*, particularly when they spoke of his readiness to receive such pilgrims as *came to him*, notwithstanding their misconduct in the way; and that he never *cast* such things in their dish, when they came to him.

The pilgrim being thus revived and strengthened, Mr. *Sincerity* took an opportunity to enter into some discourse with her, and desired her to relate to him her history, which she readily did, even

from her state when in her native country, until she came to the lodge called *Rest*. Well, says he, what events did you meet with between that lodge and the town you last came through? Did you meet with nothing remarkable between those places?

Heph. I was overtaken by one *Feignwell*, soon after I came from the lodge, who had the appearance of a *pilgrim*, with him I entered into talk, and was very glad of a companion, seeing I had not had one that was agreeable, from my first coming from home, unless at the places where I was entertained.

Mr. Sin. Well, and what was the subject that you talked on by the way?

Heph. After he had overtaken me, and compliments passed, he asked me how far I was going that day? and I told him that I purposed to lodge at your house, (and I heartily wish it had been so) at which he seemed to rejoice, and said that he had heard talk of you, and that he purposed to lodge there also. He then asked me, or at least I told him, that I was bound to the land of *Lights*; to which he replied, Better still! that is the place to which I am also travelling; he then told me, that seeing this was the case, he would deny himself in *lasting* forward, to bear me company; and this you will say, sir, was very engaging.

Mr. Sin. It was so; but pray what topic did you enter upon afterwards?

Heph. The subjects that I fixed upon for conversation were, our native country, the state we were in when in it, the manner of our coming out of it, and what befel us from thence until now.

Mr. Sin. A very proper method. Well, and did he approve such talk as this, or did he

he endeavour to wave it, and talk of something else?

Heph. I observed, sir, that he did not seem so free at the first to enter upon it, chusing rather to talk of what was before us; but as I had fixed upon it, he assented thereto, and desired me to begin; accordingly I did, and told him in substance the same as I have you.

Mr. Sin. Very well;—and did he seem free to tell you his history, after you had told him yours?

Heph. He was very ready to acknowledge himself of the same country, and in the same state of *slavery*: he also told me the reasons why, and the manner how, and the road by which he came out of it; and also where he first lodged after he came away, and what entertainment he met with, and how kind his host was to him, and so forth.

Mr. Sin. Pray, *Hephzibah*, what mean you by that “and so forth?” those words suggest that there is something that has not been made known: come, tell me the whole of what he said to you.

Here she relates to him all the particulars that *Feignwell* had told her, as near as she could remember.

Mr. Sin. Well, and had you no mistrust of him all this while?

Heph. I can't say, sir, but that I had some misgivings of mind concerning him, which caused me to tell him that I had rather hear him say, that Lord *ISHI* had given him the coat he wore, and that I feared it would not stand him in any stead for his admittance into the land of *Light*.

Mr. Sin. You might well tell him so, *Hephzibah*, for it will not; but pray what account did he give you of his travels? was he free to relate them to you, or not?

Heph.

Heph. Not so free as I could have wished : what he told me, I was, as it were, obliged to draw from him ; but what need had he to be so reserved ? I am sure that the difficulties he met with were nothing to mine ; which indeed made me ready to think that *my case* was singular. In short, I began to think that I was *hardly dealt by* ; but when I considered how I was delivered out of danger, and that I was still in the road, and had yet hope of arriving to my *desired haven* at last, I began to be calm, and envied him no more.

Mr. Sin. Nor indeed had you any reason for it ; but did you ask him where he had lodged on the road, and what entertainment he met with by the way ?

Heph. Yes, sir, I asked him that also ; but I found that he had not lodged at any of the places I had ; but he told me, that as he had money enough to bear his expences, he had no occasion to be chargeable to any body, and that he lodged at places where he met with usage to his content.

Mr. Sin. What, and did he not call at the *Enlightener's*, nor at neither of the *castles* ?

Heph. Not at the *Enlightener's*, sir ; he said that as he had time before him he was willing to *press* forward, and so passed by ; neither did he call at the first *castle* : he said when he came there it was late, and the gate being shut, he did not *knock* at it, but turned aside to the house of one *Meanwell*, where he met with good usage for his money ; so likewise when he came to the hithermost *castle*, as he had not admittance there, he went to an inn thereabouts, where he tarried several days ; and it appeared to me that his not being admitted into the *castle* gave him no great concern ; but you know there is a wide difference between those who have money in their pockets, and those whose pockets are empty, For my part, had I not been sup-

ported by *charity* I must inevitably have *starved* up-on the road.

Mr. *Sin*. Then he did call at the hithermost *castle*, did he ?

Heph. I found by his talk that he did.

Mr. *Sin*. Pray do you know the reason why he was not admitted ?

Heph. I was not present, sir, when he came to the gate, neither did I see him, being at dinner ; but I understood that his name was *Feignwell*, and that he was recommended by Mr *Morality* ; but the lord of the *castle*, not liking what he brought for his acceptance, would not open the gate to him ; indeed he told me as much himself, but withal, thought that what he had was as good as any bodies, and seemed but little to regard his not being admitted into the *castle*.

Mr. *Sin*. And did not his passing by the *Enlightener's*, and his being not admitted into the *castle*, give you some suspicion of him ?

Heph. I can't say, sir, but that it weakened my good opinion of him, but as he was still in the way, and was come so far, I was willing to entertain the best opinion I could of him.

Mr. *Sin*. So far you was right ; but you might easily perceive that things were not right with him. Well, how came you on afterwards ? and did he bear you company, as he talked of, or no ?

Heph. Yes sir, he kept with me till we came to yonder wicked town.

Mr. *Sin*. Well, and what became of him when you got there ?

Heph. Why he not liking to walk along *Self-denial-street*, turned into another street on the left hand, called *Fair-street*, and told me that it would bring him to your house ; though it might be
some

some little about, yet he said, he should be there as soon as I; has he not called here, sir?

Mr. Sin. No; that he did not; if he had I should certainly have seen him.

Heph. Poor man, I wish he is not fallen into some mischief or other there; pray what do you think sir?

Mr. Sin. I will tell you *Hephzibah*, that *street*, which he went into, leads into another, called *False-peace-street*, in which lives one who beareth my name; he is a person that makes a great figure among his neighbours, and is in high esteem by many, tho', in fact, he is a cheat. Now this *Feignwell*, coming into that street, might upon enquiry be directed to his house, which, if that be the case, as I make no doubt it is, he is fallen into bad hands, and it is ten to one, if ever he gets out of them; which if he does not, his case will be desperate, and he will never reach a step farther towards the land of *Light*, than he is now, which is bad indeed. You must farther know, that this *Sincerity* (tho' falsely so called, for his proper name is *Deception*) has a method of *intoxicating* those who fall into his hands, which keepeth them in a *stupor*, that they seldom, or never get out it; and what is more, they seem to be well content in this situation, which perhaps is this man's case.

Heph. Oh, poor man! I really fear it is; for I now remember what the *Enlightener* told me, viz. that none, who called at his house, ever failed at last; which is an indication, that those, who did not, might miscarry.

Mr. Sin. Not only *might*, but they certainly *will*; as, on the other hand, being admitted into his house is an *earnest* of their future *perseverance*. But come, to leave Mr. *Feignwell*, and pursue your own history; how came you through the town?
and

and by what means received you this hurt ? At which question the *pilgrim* blushed, hung down her head, tears trickling down her cheeks, and grievous sighs rising from her heart.

Mr. *Sin.* What is the matter, *Hephzibah* ? what meaneth this sudden alteration in you ? are you not well ? or do any grievous thoughts arise in your mind ? come, be free, and tell me the reason ; you know that I intend nothing to your prejudice, therefore don't be discouraged.

Heph. I am sensible, sir, you do not ; but Oh ! the consideration of my conduct in that town, filleth me with horror, shame, and amazement ! horror and shame, on account of my foolishness, and amazement that I should meet with such a *friend* to take pity on me, when I was in that deplorable condition ; that *he* should bring me to this place, do such great things for me, and that I should be so courteously dealt with by you, and the *virgins*, as I am. Here she gave him a detail of all that had happened from the time that *Feignwell* left her, to the time that she was brought out of the town. Is not this matter, said she, of horror, shame, and amazement ? and have I not reason to blush and be *confounded* on account thereof ?

Mr. *Sin.* You was in a bad case indeed, *Hephzibah* ! but come, don't be discouraged, inasmuch as deliverance is wrought out for you ; I own the reflection upon it cannot be pleasant to you, but it is good for you to have a true sense of it upon your mind, and it may be a means of your being more cautious in time to come ; your deliverance makes good what Lord *Ismi* told you, when at the lodge of *Reliance*, and by this you may see he is true to his promise.

Heph. Oh sir ! but what will Lord *Ismi* say,
when

when he comes to know of this affair ? will he deliver me any more ? or will he not reject me at last ?

Mr. Sin. Call not in question his fidelity, *Hephzibah* ; you know that would be acting an ungrateful part ; and inasmuch as you have had such eminent deliverances wrought out for you hitherto, you have great reason to believe that Lord ISHĪ will still deliver you ; and as to his rejecting you at last, that may be the least of your concern, for where he has fixed his affections, there they perpetually abide, and that without the least variation : What will you say, if I should tell you, that it was Lord ISHĪ himself who took you up out of the kennel, and brought you to this place ? can you believe it ?

Heph. Was I sure of that, sir, it would be matter of great joy to me ; but can it possibly be sir ? what then was the reason that I did not know him ?

Mr. Sin. It is so far possible, that you may be assured of it ; otherwise you would have lain in the kennel till now, and all the help you could have had, would not have proved effectual to get you out of it ; as to the reason that you did not know him, you must be informed, that for the most part it is his pleasure to travel in *cog*, and very seldom is he to be seen in his princely dress ; and, I dare believe, that you have seen him several times in the road, or at least that he has not been at any great distance from you ; for his heart is very much set upon pilgrims, indeed they are *all his delight* ; and this you may be assured of, that he will never utterly forsake you, but will see you safe to the land of *Light*, tho' he may suffer you to meet with many trials, yet he will deliver you out of them all.

But who can express the joy that was in the heart of *Hephzibah* when she heard this ; for my part, I cannot, now tears of love and gratitude flowed from her eyes, and ran trickling down her cheeks in an abun-

abundance ; she also thanked Mr. *Sincerity*, for relating what he did to her, and told him, that she hoped she should never do any thing to offend her dear Lord ISHI more ; in short, I think that it was as effecting a scene to me, as any that I had before dreamed of.

Hepbzibab now being able to walk about the house, by the assistance of crutches ; Mr. *Sincerity* takes her into an apartment which was decorated with curious paintings of various sorts : the first picture that attracted the *pilgrim's* notice was that of a hideous *monster*, of a very horrid form, having two heads, resembling those of a lizard and viper ; this picture was painted so very lively, and placed in such a manner as made the monster appear to be really alive ; like as we sometimes see the picture of a *lion*, or a *mastiff-dog*, in some gentlemen's halls ; the sight of this hideous piece caused the *pilgrim* to draw back, thinking it to be more than painting ; which Mr. *Sincerity* observing, said to her, what are you afraid of, *Hepbzibab* ? come forward, there is nothing here that can hurt you ?

Hepb. The sight of that *monster*, sir, terrifieth me very much, I fear to approach any nearer it ; will it not hurt me, sir ?

Mr. *Sin.* I see *Hepbzibab* you are a sort of a coward ; what are you afraid of a little paint ? who could have thought that you, who have passed through so many *difficulties*, would have been such a dastard ?

Hepb. Is it no more than paint, sir ? really I thought that it seemed like something alive ? you may truly charge me with cowardice, sir ; for many times I am ready to be scared at a *shadow* ; but is it only paint, sir ?

Mr. *Sin.* Do you think that I would deceive you ? come hither and satisfy yourself, lest you go
away

away as many do, when they are frightened and say, that they have seen a spectre, when, in fact, it has been only a white horse, a tree, or such like.

Heph. Dear, sir, what the strength of imagination will do ! I now see plainly, that here is nothing in *reality* to be affrighted at, but really the thing is drawn in a terrible form ; it brings to my mind the picture of *envy*, which I saw at the *Enlightener's* ; pray sir, has this got any name ?

Mr. Sin. The name of this picture is *Partiality* ; did you never see, or hear of it before ? if you have not, I believe you are singular in that respect, for there is scarcely a *pilgrim* who has not met with it in their way ; and, in some respect or other, has been annoyed by it, and found the smart of it ; and it will be well for you, 'if you escape it.

Hephz. Oh sir ! if that be the case, I hope that I shall never meet it in my road ; if I should, I know not what I should do. But pray, sir, what is the reason that there is such difference in the *monsters* heads ? One head appears very frightful, but the other more familiar. Has he two different natures, sir ?—I should think he had.

Mr. Sin. His nature, *Hephzibah*, is one ; but having two heads signifies his different behaviour towards those he meets in the way. The *lizard*, you know, is a very innocent creature, and will hurt nobody ; but the *viper* is altogether as pernicious, it being of a poisonous nature ; and if a person is bit by it, it proves of dangerous consequence, yea, many times present death ensueth. Now his having the head of a *lizard*, sheweth that to some he meets in the way, he behaves in a very *fawning* manner, and seemingly cannot be too fond of them, though this is of a very *short* continuance ;
for

for the fickleness of the creature is such, as that upon a *little* umbrage, it soon discovereth its *viperous* behaviour, and will be altogether as *fierce* against as he before was *sawing* to them, and if they are not aware, of him, so as to be upon their guard, 'tisten to one, if they do not receive some injury, tho' sometimes it happens, but very seldom, that he takes those into his *favour*, which he before had been acting *viperously* against, and thus I have given you a brief account of the nature of this animal.

Heph. And a bad nature, sir, it has; I wish that I may never meet with such a one in my road; for I know not how I should manage, as it is of such a temper.

Mr. Sin. It will be well if you do not, but I hardly know one *pilgrim* who has not, and do assure you, that Lord ISHI himself did not escape it; though here lay the difference, he was proof against it, but no other is; he was able to overcome it, but no other is; yet take this for your encouragement, that should you be at any time assaulted by it in the way, *he* will take care that you shall not be overcome: But can you think, *Hephzibah*, that there is much of this monster's spirit and temper to be found among those who are *pilgrims*?

Heph. I would hope not, sir; can it possibly be?

Mr. Sin. 'Tis a wonder to me, if you don't find it to be so before you get to your journey's end; and if you should, remember I have given you a hint.

Heph. Who could have thought it!

Mr. Sin. Here is another picture, *Hephzibah*, perhaps you will like this as ill as you did the other, when you have taken a view of it?

The creature represented in this piece is of the

dragonical kind, and by the painter drawn with a very fierce aspect, being ready, as it were, to devour all that come in its way ; but I observed that it was *chained*, the painter not being willing it should go too far. When the *pilgrim* had taken a view of it, she said, dear sir ! I think that this is altogether as formidable as the other, and has as fierce an aspect ; what an ugly creature it is ! I have heard much talk of the picture of the *devil*, is not this much like it, sir ? I hope that I shall not meet with such a beast as this in my way, for I think I should as much dread it as the other ; in meeting that, one might stand some chance, but none at all with this, unless it was to be devoured, and that would be a bad one.

Mr. Sin. A bad one indeed *Hephzibab* ! and truly this is a beast that shews no mercy, wherever, or on whomsoever it gets the mastery ; but do you not observe that *chain* about him ? that *chain* signifieth, that as fierce as he is, he can go no farther, and do no more harm than he is *permitted*, tho' it is possible you may not go to the end of your journey without having a sight of him, in some shape or other ; but this caution I will give you, that if you should be surprized by any such creature as this, be sure you get the length of his *chain* ; and not only so, but don't come too near his *breath* ; for that is of such a pernicious nature, that it many times does a person more injury than his *teeth* or *claws* can do ; and some whom I have known, have received much damage thereby ; therefore it will be well if you are aware of it.

Heph. I hope, sir, that I shall take your counsel, should it be my lot to meet such a beast as this in my way. But, pray, sir, what is the name of this monster ?

Mr. Sin.

Mr. Sin. The name of it is *prejudice*, and a desperate creature it is.

Heph. You told me, sir, that the spirit and temper of that other beast was to be found among *pilgrims*, I hope that it is not so with respect to this ?

Mr. Sin. Truly, *Hephzibah*, it would be well if it was not, but, lamentable as it is, this is the very case, and they too often *injure* one another much thereby.

Heph. Lamentable indeed ! I hope I shall never entertain such a *spirit* as this.

Mr. Sin. It will be well if you do not, and it would be well if others did not ; for it very much tends to distress them in their pilgrimage ; and indeed it is a great evil. I remember you asked me, if this was not much like to the picture of the *devil* ; as to people's drawing the picture of the devil, I think that borders upon presumption ; for he is a spirit ; and what likeness can be formed of a spirit ? I have heard a story of a certain prince, who required a painter to draw him an exact picture of the devil ; and I think, upon failure thereof, he was to lose his place : I can't say that I remember every circumstance of the story ; but however, this demand of the prince made the painter very uneasy ; as well it might, not knowing what likeness to form. Well, his uneasiness grew very much upon him, fearing that he should not only lose his place, but also the prince's favour : but having a man that wrought for him, who had a ready genius, and observing his master's anxiety, he took upon him to ask the reason of it ; which his master readily told him ; and he replied, Sir, don't make yourself in the least uneasy about it ; I'll undertake to do the job myself ;

and I make no doubt but it will be to the prince's satisfaction.

Accordingly he set to work, prepared his canvas, and drew upon it in letters of gold (to be sure in the best manner he was capable of) the following lines.

Whoever he is that doeth evil,
Is the true picture of the devil.

This being presented to the prince, gave him great satisfaction; and sure I am that it could not have been done in a better manner, or more to the purpose; and truly, *Hepbzibab*, your idea of this picture was not very foreign to the purpose; for wherever, or in whomsoever, the spirit of *prejudice* is found, it may truly be said that *there is the picture of the devil*.

But come, *Hepbzibab*, I will shew you another picture; perhaps you will like it better than the two former ones.

In this piece was represented a *man*, of a brave and majestick countenance; having his feet upon the necks of the before mentioned monsters: the sight of which was very pleasing to the *pilgrim*; and, with a degree of rapture, she said, This, sir, is an excellent piece indeed! I wish that I could do like this man, should I be attacked by those beasts in the way.

Mr. *Sir*. This man, *Hepbzibab*, is the only person that ever was able to cope with these beasts. You must know he was *one of a thousand*, and there was none to compare with him—do you not remember to have seen him in all your travels, *Hepbzibab*?

Heph. Not that I remember, sir.

Mr.

Mr. *Sin.* Come, look again, and examine well his features ; perhaps upon recollection you will remember to have seen one that was something like him.

Upon her taking a fresh view of the piece, she said, I think, sir, that some of his features much resemble those of my Lord *ISHI* — was this piece designed for him, sir?

Mr. *Sin.* That it was indeed, *Hephzibah* ; and a great likeness it bears to him, when he dwelt in this part of the world ; and it was *he alone* that was able to overcome those beasts ; which is the reason that the painter has placed them under his feet.

On hearing this, *Hephzibah* rejoiced greatly ; but the bell ringing to dinner, prevented her expressing her joy in words ; only as they were leaving the room, she desired Mr. *Sincerity* to give her the liberty of seeing it again ; and he told her, that as often as it was *proper* she should.

The provision which was prepared for dinner, was a dish that is not much in vogue *in this day* ; the name of it was, *Old, primitive, Roman Friendship* ; the taste of which was very agreeable to the *pilgrim*, and she made a hearty meal of it ; and for a *concoction*, was served up an uncommon *desert*, called *humility*, which also was very useful to the *pilgrim*.

After they had done eating, Mr. *Sincerity* asked her how she liked her dinner?

Heph. I think, sir, that I never made a better meal in my life—I thank you for it.

Mr. *Sin.* It is not so well for a person to praise that which is set upon their own table ; but I will venture to say that such a dish as this is very uncommon now-a-days ; indeed I must confess that it is grown almost out of *fashion*, but, for my

part, I think that the old fashion is best ; what think you, *Hepzibah* ?

Heph. I think so too, sir ; if this be old fashioned, I should be glad to know what it is made of, and how to cook it.

Mr. Sin. Will you—then you shall have the receipt. You must know that this dish is made of several ingredients, the principal one is *union of hearts*, which makes about two thirds of the whole ; to this add *sincerity*, *frankness*, *disinterestedness*, *pity*, and *tenderness*, of each an equal quantity ; then mix these ingredients well together, with two rich oils called *perpetual kind wishes*, and *serenity of temper* : let these be infused over the *unquenchable flames of love*, till you find it is enough ; then pour it into a dish, cast over it, and that not sparingly, some of the perfume called *desire of pleasing*, which gives it the grateful smell it has : when it is thus truly prepared, it is of such an excellent quality that it will keep time out of mind, and special food it is. But as the richest medicines, both chymical and Galenical, are liable to be adulterated, so also is this incomparable dish ; and perhaps you may meet with some in your way who will impose upon you in this respect, and tell you that theirs is made according to the *primitive* direction : but in order that you may detect them, I will tell you what ingredients such make use of ; instead of *union of hearts*, they take *outward professions*, which makes the greatest part, and of the *desire of being pleased*, a large quantity ; of *self-interest*, *conveniency*, and *reservedness*, many handfuls : some indeed will put a *little pity*, and *tenderness*, but others will make up the dish *without* it ; and instead of my *rich oils*, they will use the common oil of *inconstancy* : these ingredients being mixed together, are simmered

mered over a *slow fire*, and, when done, they have no more taste than the white of an egg, 'tis true they season the mixture with a perfume, called *fair promises*, and then serve it up; but such *pilgrims* as have been partakers of this repast, never yet found it to sit well on the stomach, and if they chanced to complain of it; for a *concoction*, they are treated with a desert made of *haughty looks*, mixed with *arrogant words*; which, in fact, instead of helping digestion, rather encreases the disorder of the stomach; therefore, *Hepbzibab*, wherever you go in your travels, beware of this dish, otherwise you may smart for it.

Heph. Sir, I am greatly obliged to you for this favour, and I hope that I shall take your advice, But Sir, if I may be so free, I would be glad to have a receipt for making your *concoction*; as to the other you spake of, the very thought of it is enough for me, but yours was delicious indeed, and I should be glad, to partake of it often.

Mr. Sin. You are no freer than welcome, *Hepbzibab*; I will readily grant your request. In order to make this *concoction* (called *humility*) in a proper manner, you must of necessity have a good quantity of *the oil of true grace*; of the *flowers of lowliness of mind* and *self-abasement*, an equal quantity; to which add a good handful of that excellent herb called *brotherly esteem*: let these be well mixed together and *infused* according to the directions I gave you for the first dish; when you have so done, strain it well in the sieve of *constancy*, and you need not fear but it will be properly made.

Heph. Sir, I am greatly obliged to you; but I fear that I shall never be able to make it as you prescribe.

Mr. *Sin*. If you have *one* to do it for you ; it will be altogether as well—will it not ?

Heph. Truly it will, sir ; and glad shall I be of such a friend.

Not long after this conversation was ended, *Hephzibah* was seized with a kind of a *lethargic* disorder, which grew upon her to such a degree, that when she was sitting or talking, she could scarcely be kept *awake*, and when she was awake, she seemed to be in such a *stupor* that her conversation was very *unpleasant* to herself, and no ways *profitable* to those who kept her company ; and when she was in *bed*, she was very careless whether she *arose* or not ; and all that Mr *Sincerity* or the *damsels* could do towards recovering her out of this delirium, was ineffectual : and in this state she continued a considerable time.

But after a while there was one came to the house who was an excellent *physician*, and had perfect knowledge of those disorders (if I remember right, his name was *Free-grace*;) he seeing her in this situation, and having a great value for *pilgrims*, also being of a generous spirit, (for what he did for them, he always did *gratis*) prepared for her an excellent *medicine*, (I think it was called *vivification*) and gave it her with his own hands; this operated so kindly and effectually, that in a short time she began to amend ; and soon after she had taken the whole, the cure was effected.

The morning after she had taken the last dose, when she awaked, she found herself as well as ever ; upon which she began to think of prosecuting her journey ; she also heard a voice behind her, saying, *arise, my fair one, and come away* : upon which she instantly got up, dressed herself, and went down into the family, looking, as we use to say, as blithe as a bird. She also laid aside her
grutches

crutches and walked very upright without them ; so that, upon the whole, she lost nothing by this last disorder.

The family seeing her so well, congratulated her on her recovery, and she, in return, gave them thanks, and told them, that her design was to set forward on her journey ; to which Mr. *Sincerity* replied, I do not at all disapprove of your intention, but lest you should have a relapse, be content to tarry here to-day, and to-morrow, and then if you are as well as at present, prosecute your design : to which she agreed.

The day being spent in an agreeable manner, Mr. *Sincerity* called the family together in the evening, in order to pleasure the *pilgrim* with a *concert* of musick, before her departure ; to which they all agreed ; every one having a *proper instrument*. The musick consisted of four parts, *viz. affiance, true-love, true-joy, and self-abasement*. And truly a fine harmony these made, being regulated by one called *Influence*, who was the maker of them, and who likewise beat the time : and in order that there might be *vocal* as well as instrumental music, *Hepzibah* was fixed upon to *sing*, they being desirous that she should bear a part ; which she readily complied with. Her song was as follows.

In

L Ord ISHI unto me was kind,
 When in the *kennel* I did lie ;
 In great distress he did me find,
 Whilst other folks, they passed by.

He took me up like a true friend,
 And in his arms did me embrace,
 Then set me upright on his *beast*,
 And brought me safe unto this place.

He set my *bones*, and heal'd my wounds,
 And wond'rous care of me did take :
 And when again he comes his rounds—
 To you full payment he will make

Mr. *Sincere*, for all your pains,
 And care of me which you have took :
 The *virgins* shall have ample gains,
 Because poor me they ne'er forsook.

The *pictures* they most frightful were,
 And dreadful to behold,
 They made me shrink as one in fear,
 I scarce could think, when told,

That they were nought but *real paint* ;
 But, to my joy, I found it so ;
 Therefore my spirits did not faint,
 And to them I did boldly go.

But

But oh ! that beast, *Partiality*,
How dreadful was it to behold !
Also that monster, *Prejudice* ;
And how surprizing to be told !

That in some *pilgrims* there is found
The temper of those monsters two ;
Methinks I cannot bear the sound :
And yet of such I hope there's few.

When I beheld that wond'rous *man*,
Who on the monsters necks did tread !
And heard 'twas *ISHI* great,
How my affections then were led

For to admire him, and love
Him for his kindness unto me ;
And may I always, ever prove
Grateful to him, and faithful be.

And may I from him never slide,
As I have done ! Oh ! wretched me !
Yet for my faults he ne'er did chide ;
Oh ! may I ever grateful be.

And what a dinner did I *eat*,
Of *Roman Friendship*, ancient dish !
Also the *desert* it was sweet,
Better than either flesh or fish.

But

But what a state did I fall in,
After that I thus treated was ;
And bad, alas ! my case was then ;—
I own *Free-Grace* he was the cause

That in it I did not remain,
And in it die, and turn to dust ;
But now I'm well restor'd again,
And for it thank him ever must.

To-night I sing in concert here,
To-morrow hope to go my way,
And may I always walk in fear,
Lest I again from it should stray.

Mr. *Sincere*, I do you thank,
For all your kindness unto me ;
To me you have been free and frank,
Lord *ISHI* will defray the fee.

You, *virgins* too, most kind have been,
And of me have been careful long ;
My best affections you did win,
So with these words I end my song.

Hephzibah sung with such spirit and elevation, and in such an harmonious manner with the music, that she gained the admiration and applause of all present; and I am of opinion that she was a little pleased therewith herself.

After the concert was over, they all went to supper, which consisted of the following dishes; first, a dish of *warm affections*; second, a dish of *fervent love*; third, an *bumble-pye*; fourth, a *self-denying tart*. After which they drank freely of a rich wine that was imported from the *land of Light*, wherein there is great plenty of it, and to which all that get there are welcome, and that without money and without price; and I observed by *Hephzibah's* sucking her lips, that she liked it very well, as well she might; for it was delicious wine indeed.

When this collation was ended, and most of the family retired about their necessary employ, Mr. *Sincerity* says to the pilgrim, Come, *Hephzibah*, now let you and I have a little talk.

Heph. With a good will, sir, and I take it as a favour that you will talk with me: for my part, I need instruction.

Mr. *Sin.* In any thing that I can instruct you, I shall not be wanting, but take pleasure in it; and as this is your mind, give me leave first to ask you a question or two. The first thing I would ask of you is, Do you still intend to set forward on your journey to-morrow morning?

Heph. I purpose so to do, sir.

Mr. *Sin.* Well, as you never was in the *land of Light*, to which you are travelling, nor ever conversed with one who had been there, pray what
idea

idea have you of it? What sort of a country do you suppose it to be?

Heph. Sir, my ideas of it are very scant, I must freely own. Some with whom I have conversed are of opinion that it is a *place*, and that those who arrive at it are put into the full enjoyment of uninterrupted felicity, from whence they shall never be taken; but I rather think, sir, that the term signifies a *state* of perfect and complete happiness, into which all true *pilgrims* shall be put, and continue for ever.

Mr. Sin. Your observation is very just, *Hephzibah*; and happy is it for those that are, and those that shall be put into that blissful state. Well, but what think you of the employment of those who are admitted into the *land of Light*? You do not apprehend they are to be idle, I suppose, do you?

Heph. No, sir, I do not, neither do I think that they desire it; you are very sensible, sir, that there are various sentiments with respect to this, some imagining one thing, some another; but I have thought that my employment will be (if ever I come there) to admire, love, and praise my dear Lord *ISHI*; methinks it cannot be otherwise—do you think it can, sir? For when I reflect upon what he hath done for me, from the time that he delivered me out of the hands of *Nomi*, till he brought me to this place, my love to him is ready to break out into a flame; and if so great now, what will it be when I come to the *land of Light*, when he shall have brought me through every danger, and received me into the full enjoyment of himself?

Mr. Sin. Very true, *Hephzibah*, what you have said I much approve of; but will you have nothing more to do than this, think you?

Heph.

Heph. Nothing more, sir, except to look back, and reflect upon what he has done for me in the road, and how he has delivered me out of the hands of my enemies, and how he has provided for me wherever I came.

Mr. Sin. And do you put a nothing to this, child? I think that these are matters of great importance, whatever you may think of them.

Heph. Dear sir! I do not make light of them in the least; no, far from it, I take pleasure often in the thoughts of them now; but then I am certain they will give me much more; for I think it cannot be otherwise.

Mr. Sin. No; it cannot, indeed, child, and I am pleased to find that you have such a sense of it. Come, as you just now said that you loved to be instructed, I will give you some instructions concerning some part, at least, of the road you are yet to travel in.

To-morrow you will get to a beautiful lodge that stands in your road called *Perseverance*, wherein you will be well entertained; and though it is not a very long stage from this place, yet it will not be amiss for you to lodge there to-morrow night, inasmuch as you are so lately recovered from the wounds and disorders which you have been troubled with; and not only so, but it may be some considerable time before you meet with another place to rest in; for, on the other side of that lodge, you will pass through a country called *Desert Wilderness*, in which place good lodgings are not frequently found.

In this wilderness many have met with great trials, and with much difficulty have passed thro' it; and it is probable that you will not escape
without

without your share ; though indeed it is the lot of some to meet with fewer troubles in it than others. But this advice I give you, to have a special regard to your *map* when you are in this *desert*, otherwise you may soon step out of your way, it being full of intricate roads, that will lead you you know not whither ; and when you are out of the right way, you know it is not so easy to get in again ; and it is very possible you may meet with some who will pretend to direct you into a nearer or better road ; but, I charge you, regard them not ; but if at any time, you should be at a stand, and know not which way to take, have recourse to your *map*, and in so doing you need not fear. If you should meet with *beasts of prey* in this *desert*, fear them not ; *but* you they cannot, Lord ISH will take care of that : 'tis true, you may be intimidated by them, and they may much affright you, but you will be delivered from them all ; and I make no doubt but you will be brought through this wilderness in safety, and afterwards your difficulties will be almost at an end.

Heph. Sir, I thank you for your kind admonition, but, oh ! sir, should I meet with the monsters, *Partiality* and *Prejudice*, what shall I do ?

Mr. Sin. Fear them not, *Hephzibah*, they cannot possibly go beyond the length of their chains,

If them you meet, they may you much annoy,
But never shall my *Hephzibah* destroy.

It now growing late, the family retired to their several apartments, and the pilgrim to hers, where she rested well, and in the morning was stirring early,

early, in order to prosecute her journey, and seemed to be in tolerable good spirits; but she halted a little, which Mr. *Sincerity* perceiving, advised her to take her *crutches* with her, at least for that day's journey, lest she should happen to want them in the road; and told her, if she found no farther need of them, she might leave them at the lodge, from whence they might be fetched for any pilgrim that needed them; he also called one of his domesticks, whose name was *Careful*, and ordered him to bear her company until she came to the aforesaid place, which errand he most readily accepted, and for this favour *Hepzibah* made obeysance.

After the pilgrim had paid her acknowledgments for favours received, and Mr. *Sincerity* and the *virgins* recommended her to their good wishes, she and her guide set forward, and very agreeable company they were one to another; *Hepzibah* relating to him the remarkable things which she had met with in her travels, and he taking the greatest care of her, lest she should slip as she walked along, and pointing out to her the best way he knew for her to walk in; and sometimes I observed that she *leaned* upon his arm.

After they had walked a considerable way, *Hepzibah* began to find herself somewhat tired; upon which she betook herself to the *crutches*, and well it was for her that she had them; for she found them of considerable use to her, and with them she travelled tolerably well, better than she could by leaning upon Mr. *Careful*.

As they thus went on, having had no material talk for some time, the pilgrim says to her guide, or rather companion, Come, Mr. *Careful*, have you nothing to talk of by the way? Have you no story to tell me? You must know that we females

Q

love

love a little chat ; besides it will cause our journey to be the pleasanter.

Care. Indeed, Mrs. *Hephzibah*, I am but a poor hand at telling stories ; therefore please to excuse me.

Heph. Come, come, make no excuse ;—I doubt not but you can tell me several :—Do you remember nothing remarkable concerning any of the pilgrims who have passed this way ?

Care. If I tell any story, it must be concerning them ; and one in particular I remember something of.

Heph. Come then, let us have it ; for I love to hear talk of them.

Care. Well, I will tell it you as well as I can, if you will excuse incorrectness. The story was this, as near as I can remember. Sometime ago a pilgrim called at our house, whose name was *Love-truth* ; and as he was relating his travels, and what he had met with on the road, to my master, I came into the room where they were, and had the pleasure of hearing him give the following account of an event that happened on the road.

I suppose you remember to have come over a very spacious plain, on this side of the hithermost castle.

Heph. Yes, very well, and a beautiful plain it is, with flocks of *sheep* feeding on it, and the *shepherds* in their stations watching over them.

Care. Well, as you know the place, the story may be the more familiar to you ; and should I chance to make a blunder, you will easily understand my meaning.

When Mr. *Love-truth* had walked a little way along the plain, he came up to a *shepherd*, who
was

was in the way, with whom he entered into talk; and his conversation being very agreeable to the *shepherd*, he invited Mr *Love-truth* to his house, which was not far distant. Accordingly, he went with him, and a pretty decent habitation it was, every thing being kept in the strictest regularity; and those few *domesticks* he had, observed to keep a very good decorum. The *provisions* that the *shepherd* had in his house, tho' plain and homely, were very good and wholesome, and though not dished out as at some tables, yet there was excellent *sauce* of which Mr. *Love-truth* eat very heartily: in short, he liked his entertainment so extremely well that he tarried there certain weeks, and the *shepherd* was as well pleased with his company, and very agreeable they were one to another; the *shepherd's* *domesticks* also were very useful to Mr. *Love-truth*, especially a *virgin* whose name was *Grace*; she would often indulge him with many favours.

During the time of Mr. *Love-truth's* abode at this place, he would often be walking with the *shepherd* upon the plain; and very admirable it was to him, to see how indefatigable he was in looking after, and taking care of the *sheep and lambs*, especially the *weak* of the flock. If he saw any disordered, he would be very diligent in his endeavours to *heal* them; if any ran astray, to bring them *back* again to the flock; and it grieved him to the heart if any of them were entirely *lost*, or were carried away by *beasts of prey*; his *dog* also was exceeding useful to him, not only in catching such *sheep* as he wanted to cleanse from *vermin*, but also in keeping away *foxes* and *wolves* from the flock. At night he would take care to *fold* them all together; and in short, his heart was wholly set upon them. The *lambs*, in particular,

he took the utmost care of, and greatly delighted he was with them.

Mr. *Love-truth* seeing him thus laborious, asked him why he spent himself so much, and urged that in so doing he would soon wear himself out. To which the shepherd replied: You must know that these *sheep* and *lambs* are not my property; the *lord* of this plain is the sole *proprietor* of them, and he hath *placed* me here to take care of this part of his *flock*: now should I be unfaithful to my *trust*, and any of these *sheep*, or even a *lamb*, be lost through my *neglect*, how should I answer it to my *lord*? or how should I be satisfied in my own conscience? And not only so; but I find that my affections are so set upon this *flock*, that it is better to me than my meat and drink, to *watch* over and take care of them; so that instead of its being any *fatigue* to me, it rather affords me much pleasure; the which, with my *wages*, which are very considerable, abundantly compensate me for all my care, *trouble* I cannot call it. To which Mr. *Love-truth* replied, If this is the case, I have no more to say; but I verily think that there are but few of your mind; and who act in the manner you do. To which the shepherd answered, What others do is not to be my copy: if they can be satisfied in neglecting their duty, I cannot; neither could I look my *lord* in the face with any comfort, when I should approach near unto him, especially if one should be lost, or come to damage, through my neglect. The shepherd also told Mr. *Love-truth*, that his *lord* had given him as a perquisite the *fleece* of the flock, for a further encouragement to be diligent; tho' Mr. *Love-truth* was credibly informed that he was not in the least *covetous* of the *fleece*, using only so much of it as his *necessity* required, and giving the remainder to the indigent.

Heph.

Heph. This is a charming story indeed ! I dare say that this was the shepherd I met tuning his lyre, when I came over the plain ; his name I did not enquire ; pray did Mr. *Love-truth* say what this shepherd's name was ?

Care. As near as I remember, he said that his name was *Faithful*, but I will not be positive.

Heph. Well, that name however, answereth to his behaviour, and a charming man he was ; I am of Mr. *Love-truth*'s mind that there are but few of his *occupation* who are like him ; for as I have been told, most of them love their *gain from their quarter*, but to let that pass : — Did this friendship between the shepherd, and the *pilgrim*, subsist all the time they were together ? I suppose you heard him say something concerning it.

Care. Yes, yes ; Subsist ; yes, and hard parting it was on both sides when the time came that Mr. *Love-truth* must proceed on his journey ; but you well know, that *pilgrims* are not to continue always in one place.

Heph. That was a wonder ; for many times these *rural* folks not being much used to society are apt to be affronted with *small* matters ; but I am pleased that this was not the case here. 'Tis very true Mr. *Careful*, as you say, that *pilgrims* are not always to continue in one place, for there is no place in the country they are passing through, that is designed to be a place of continual *rest* ; it is what they must not look for on this side the land of *Light* ; and were they to be indulged with much rest here probably they would be forgetful of the country they are bound for. Well, when Mr. *Love-truth* parted from his good friend, the shepherd, what success had he coming over the rest of the plain ? did he meet with any disturbance ? I am sure I met with a person there, that I did not half like ; and tho' he did

not lay his hands upon me, yet I was glad when I got quit of his company.

Care. I can't recollect that he related any thing of that sort ; but, I suppose you remember the *thicket* on this side the plain ; do you not ?

Heph. Remember it ! aye, right well, and have reason to do so ; for I am sure I had enough to do to get through it, between one thing and another.

Care. Well, when Mr. *Love-truth* drew towards the *thicket*, he met with another *shepherd*, and, the account he gave of the event that happened to them, I think was altogether as remarkable as the former.

Heph. I thought Mr. *Careful*, that you was not without a story in your budget, if you would but unbuckle it ; come let us have this, also.

Care. Why, the thing was this, tho' in relating it I shall be as brief as possible, lest I should say more than is true, Mr. *Love-truth* having met this *shepherd*, fell into conversation with him, and the *shepherd* liking his talk, *invited* him to his house, and told him that he should be welcome to what it afforded, inasmuch as he was a lover of *pilgrims* ; and Mr. *Love-truth*, as he had time enough, it being in the summer season, consented to go with him ; accordingly the *shepherd* took him to his house, and made much of him ; and his *domesticks* also, who were numerous, seemed well pleased with his company ; tho' he observed that they were not so free in conversation with him, nor one another, as the former ; neither was the *decorum* in the family so good ; nor the *provisions* like those of the first *shepherd's*. 'Tis true they were generally set upon the table with more *decorations* than the former ; but, poor man, he did not so much regard that, as he did the *favour* of the meat ; tho' sometimes, he said, (to give the *shepherd* his due) there was tolerable good provision, but then it was often spoiled
by

by the *sauce*; at least the same did not suit Mr. *Love-truth*'s palate; but however, he bore with that as well as he could; though now and then, he could not help *grumbling* about it, of which I may take more notice by-and-by.

As Mr. *Love-truth* had a rural taste, and was fond of sheep, he would often walk abroad upon the plain, and take a view of the flock that was under this shepherd's *care*, which, was very numerous, both of *fat*, and *lean* sheep, and *lambs* in an abundance. But as Mr. *Love-truth* had so lately seen the conduct of the other shepherd, the *behaviour* of this towards his sheep was not pleasing to him; and the less so, because he seemed to place his chief affections upon the *fat ones*, and this Mr. *Love-truth* said he gathered, from his being for the most part amongst them: as to that part of the plain where the *lean* sheep lay, he seldom set his foot upon it, unless it was on some extraordinary occasion; neither did he take that pains to *fold* them, in order to preserve them from danger in the night, as the other did; but as for the *fat ones*, the utmost care was taken of them; if any of the *lean* sheep ran astray, it was seldom that he *sought* after them; tho' perhaps he would order one of his *domesticks* to try if he could bring it back again; but as for *himself*, it was seldom that he would stir a foot; and if the *servant* could not find the sheep, so as to bring it back again, he would say, well, if it is *gone*, it is *gone*; I have *done* my endeavour, and *I can do* no more; on the other, hand, if any of the *fat ones* ran astray, none so industrious as he to seek after them; and he would not leave a thicket, a hedge, or even a mountain unsearched, but he would find them if possible, and when he had *caught* them, he would lay them on his shoulders, and bring them home rejoicing.

And it was very observable that unless those *fat sheep* that stray'd were very unruly, he would not make use of his *dog* to bring them back, from which Mr. *Love-truth* thought that he was afraid the *dog* would *hurt* them, and he suffer *disgrace* thereby; but as to the *lean* sheep, if they went out of their bounds a little way, presently the *dog* was called for; but, in fact, the *dog* was little worth, Mr. *Love-truth* said; for he thought that he was spoiled for want of being properly trained up, he did his business so very *awkwardly*; he thought also that there was some *animosity* amongst the sheep themselves, for he said, that both the *fat* and the *lean* would often be *battering* each other, and sometimes to such a degree, that it was impossible to keep them quiet, and many times their horns have been prejudicial to each other, but this you know could not be the fault of the shepherd; neither did Mr. *Love-truth*, think his concern arose from his different conduct towards the *fat*, and the *lean* sheep. Another thing which disturbed the good man was, that as this flock lay near the *thicket*, the *foxes* would often come from thence, and make their excursions upon the plain, and sometimes they would venture among the sheep, and give them some annoyance. 'Tis true, he said, that the shepherd was pretty careful to destroy the *great foxes*, the *little ones* he did not so much regard, but Mr. *Love-truth* said that he thought, the *little*, as well as the *great* ones, should have been destroyed, nothing would serve him, poor man, but a clear riddance of them, and indeed I am much of his mind; what say you Mrs. *Hepzibah*?

Hepb. I think so too, Mr. *Careful*, for the young ones, in time, may live to be *old* ones.

Care. Very true, they may so; but what made the good man more uneasy was, that he thought the shepherd seemed to take pleasure in these *little* ani-

animals; Mr. *Love-truth*'s reason for thinking so was, that he would be often playing with them, infomuch that he imagined many times the very provisions, or a *part* thereof, which the shepherd served up upon the table, favoured of those noxious creatures; but, you know, fancy is a great thing: however, he said it many times *spoiled* his appetite, and caused him to go with an *empty* stomach.

Another thing which made Mr. *Love-truth* uneasy was, that if any of the sheep (the lean ones I mean) chanced to be bitten by a *fox*, the shepherd would take little notice of it; or if he did take them in *hand*, in order to heal them, he would handle them in so *rough* a manner, as that, instead of *healing* their sores, they were many times made rather worse; and this, you will say, shewed want of skill indeed.

Heph. It did so; but pray did the good man mention any of these things in the family?

Care. I will let you know by and by; I have not told the story out yet.

Heph. Pray let me hear it by all means, and then I shall be the better able to judge of things, you know.

Care. You will so. You must know that during Mr. *Love-truth*'s stay with the shepherd, *shearing* time came on; that is, the time for shearing the *fat* sheep; for those are generally shorn before the *lean* ones: and by the bye, you must know that this shepherd had the *fleece* for a perquisite, as had the other; which must be a considerable revenue, because of the *great number* of his flock. Well, as Mr. *Love-truth* had tarried till this time, he was minded not to go away till the *shearing* was over; for you know there is generally good living at sheep-shearing. And not only so, but he
was

was willing to see how the shepherd disposed of the *fleece*; because he had heard in what manner the other disposed of his; but to his sorrow, he found that the conduct of this, and the report he had heard of the other, were very different. How the other disposed of his *fleece*, you have already heard; therefore I need not repeat it. As this shepherd had a great flock of sheep under his *care*; consequently his perquisite of the *fleece* must be large: but he, instead of distributing it amongst the *necessitous*, as did the other, laid it up for his *own* use, that is to say, the far greater part of it. Mr. *Love-truth* said that, to give him his due, he would be sometimes open handed when he saw a person in necessity; but in this he did not rightly please him neither. What he found fault with in the shepherd's conduct was, that when he had been doing a good action, it was seldom he failed publishing it; and especially if the person he had so relieved, should, upon any occasion displease him. Nor did Mr. *Love-truth* find that his living was any better in *sheep-shearing* season than it had been before; for he had the same reason to complain of his provisions being spoiled by the *sauce* as before, and he begins grumbling again; and not only so, but the good man was of such an unhappy disposition, that he could not keep his tongue within his teeth, as we use to say: had he kept himself to himself, as *others* in the family did, he might have lived *peaceably* enough; but he must be repeating his grievances amongst some of the *domesticks*; which occasioned him trouble enough, and pulled an old house about his ears, as you will hear by and by. However, this privilege, he said, he had, that *one or two* of the family he could converse freely with, and to them he unboomed his mind; and, in return, they were

were very faithful, and never made a *bad* use of what he said to them : there were others of the family to whom he spake somewhat of his mind concerning the shepherd's *conduct* ; and these would *seem to acquiesce* in what he said ; but, instead of keeping it to themselves, (as did the former) went to the shepherd and *improved* what he had said to them against him ; and not only so, but set things in a quite *different* light from what they had been represented in : you know that if a person only alters the accent on a word or two in a sentence, it often makes a material difference ; so that these people, if they only told the shepherd what Mr. *Love-truth* had said ; yet they would take care to disguise it in such a manner, as to induce him to receive the report in a quite different sense from what Mr. *Love-truth* ever designed ; tho' I think he did not chuse to say that they made an addition to his words. Now these reports caused the shepherd to take great umbrage at Mr. *Love-truth* ; but his disposition was such, that he would not *speak* to him about the affair, but kept it in his own breast, and, in consequence of this his behaviour towards Mr. *Love-truth*, was not as *heretofore* it had been ; and you know that a shyness on one side generally produces shyness on the other ; which was the case between the shepherd and Mr. *Love-truth*. Now all this while, as Mr. *Love-truth* said, the shepherd spake neither less nor more to *him* concerning his grievance, but was very diligent in *telling it to others*, which, you know, was not right ; for it represented Mr. *Love-truth* as a *litigious* person, a *caviller*, and what not ; but I think Mr. *Love-truth* said, that amidst all, the shepherd never questioned his *bonesty*. Now, by the way, I think it was a little strange that

that he should act in such a manner towards him, when at the same time he thought him to be honest. But however, as may be reasonably imagined, this procedure of the *shepherd* did not at all turn out to the *advantage* (at least not for the present) of Mr. *Love-truth*; for, of the *family*, one looked *sly* upon him, and another, with whom he used to be intimate, would behave very *coolly* towards him, &c. and by and by the poor man thought that even his two *friends* did the same; which was a great affliction to his mind; but afterwards, to his great pleasure, he found that they were still constant to him, and upon their account he was willing to *continue* in this place as long as he could. But it was not long before things were brought to such a pass that Mr. *Love-truth* came to a determination to set forward on his pilgrimage, and accordingly let his mind be known, and fixed the time for his departure. When the day came, the *shepherd* said to Mr. *Love-truth*, Well, as we came together in a *friendly* manner, so let us part; come, take some refreshment before you go. He then gave Mr. *Love-truth*, a *bone to pick*; the meat on which he could not at all relish; besides, it was seasoned with some *spice* of such an ill *savour*, that, poor man! he was obliged to lay down his knife and fork, and march off with a full stomach, but an empty belly and an aking heart: and I think he said, that he got no refreshment till he came to the lodge called *Rest*. Thus have I related to you this story, as I heard it from Mr. *Love-truth* himself; tho' no doubt there are several occurrences that have slipped my memory, as I have a bad one, and it is sometime since I heard him relate it.

Heph. I think, Mr. *Careful*, that the story is an affecting one; poor Mr. *Love-truth*! I cannot
but

but sympathize with him ; it was very hard indeed for him to go through so much disquiet whilst he was there, and to come away empty at last ! I wonder that the shepherd used him in such a manner ! and the more so, because he said, that he was a lover of *pilgrims* ; and what makes it more strange is, that he believed Mr. *Love-truth* was an *honest* man : had he been sincere in what he said, one would have thought that he would have dealt more candidly by him. But what think you, Mr. *Careful* ; do you think he was an honest man, or not ?

Care. For my part, I have no reason to think otherwise ; but you know that the sun is not without its spots, neither are the best of men without their foibles, and no doubt but Mr. *Love-truth* had his : indeed I have heard him frequently acknowledge as much ; and I am persuaded that a sense of his failings many times gave him much trouble of mind ; but I know that my master took great pleasure in his company and conversation too, and you know it is not every one that he will be free with.

Heph. If Mr. *Sincerity* was fond of him, I shall make no doubt of his honesty ; for I am fully satisfied that he would not admit any into his favour but such as he believed to be *real* pilgrims. But did Mr. *Love-truth* say, that he, at any time, spoke to the shepherd concerning that part of his conduct which troubled him ?

Care. Why, that was a thing my master asked him ; to which he replied, that he once ventured so to do, but the *shepherd* taking umbrage at it, he was discouraged from doing it again ; besides, he heard one say, that he might as well take a *bear* by the paw, as contradict him ; so that what with
this,

this, and his own timidity of spirit, he was discouraged from saying any more to him.

Heph. Oh, oh! if that was the case, I have done; but I think that as the shepherd had taken umbrage at what Mr. *Love-truth* mentioned, he should have been so faithful as to have spoken to him about it, and *enquired* how matters stood, and in so doing, he might not have found things so bad as they had been represented perhaps.

Care. Yes, that would have been a proper method enough, and it might have answered a valuable end; and as the shepherd often *exhorted* others to faithfulness, such a conduct would have manifested his own: but instead of that, he would say, that as Mr. *Love-truth* was the *offended*, it was his business to apply to him, and not his to speak to Mr. *Love-truth*, as the poor man was informed by a friend of his.

Heph. Be it so; but as the shepherd found that the poor man did not come to him, where would have been the harm had he *waited* upon the *pilgrim*? It would have shewn that he was of a *self-denying* and also of a *forgiving* spirit—would it not think you?

Care. It would so; and it would have been an indication that he was a *practiser* of what he often enforced upon others; but such a behaviour, I fear, is more talked of than practised; which you will say is very lamentable.

Heph. It is so indeed, Mr. *Careful*; but how did these things sit upon the minds of Mr. *Love-truth*'s two friends? did this conduct of the shepherd give them no uneasiness?

Care. Yes, yes, that it did; which they often expressed to him; but as they had a *value* for the shepherd, they were willing to bear with him,
if

if possible. I suppose they lived in hopes that, in time, he would be of a better temper.

Heph. I think, Mr. *Careful*, they were not to be blamed, if so be there was any hope of a reformation in the shepherd's conduct; but still I think it was a pity that Mr. *Love-truth* had not the courage to speak to the shepherd more than once, perhaps, had he gone to him again and again, as he saw occasion, it might have had a good effect—what think you, Mr. *Careful*!

Care. Perhaps it might; but I have told you before, the reasons why he did not; besides, the shepherd had something so *austere* in his countenance, that quite dismayed Mr. *Love-truth's* spirits; which was another great reason why he did not unfold his mind to him; so, upon the whole, you cannot so much blame him. But, by the way, it is really my opinion that, had the shepherd condescended so far as to have taken Mr. *Love-truth* aside, and talked with him in a proper manner, it might have had a good effect; and not only so, but it would have been a good *example* to all the family: you know, Mrs. *Hephzibah*, that a good precedent goes a great way, especially in one who is the *head* of a family.

Heph. Very true, it does so; but pray, had not Mr. *Love-truth* a personal dislike for the shepherd, do you think.

Care. Not in the least, I verily believe, because I often heard him say to the contrary; all that caused his uneasiness was, the shepherd's *conduct*, and the *provisions* and *saucers* that were brought to table; and you know that if *food* is not to a person's liking, it many times makes one fretful, especially if one happens to be *hungry*.

Heph. That is very true, it does so; but could not Mr. *Love-truth* have spoken to the shepherd
con.

concerning the food, and told him what he *liked*, and what he *disliked*? if he had, perhaps the *cooking* might have been altered, and the provisions made more palatable by that means.

Care. You know, that, Mr. *Love-truth* was but a *pilgrim*, and lived upon *charity*, and therefore it was not for him to direct, or to chuse for himself.

Heph. There is a great deal in that, indeed, Mr. *Careful*; I believe what you say to be true: but I think you said, just now, that the shepherd had a great number of *lambs* under his care, did Mr. *Love-truth* say nothing concerning the shepherd's management of them? you know that they are the tender part of the flock, and great care ought to be taken of them.

Care. I have a head, you see, and so has a pin; I suppose this is not the only thing that I have omitted relating to you; but you will excuse it, as you see my memory is bad. As to the shepherd's conduct towards the *lambs*, Mr. *Love-truth* said, that it was not altogether so pleasing to him as he could have wished: it was true, he said, that when the *lambs* were first *brought forth*, he was very careful of them, and seemed to take great delight in them, and was assiduous to preserve them from danger, till such time as they were *folded*; but afterwards he took no more care of them, than he did of the *lean* sheep, unless any of them bid fair for *fattening* apace. This conduct gave much trouble to Mr. *Love-truth*, for, poor man, he thought, that the *poor lambs* should have been as much regarded as the *fat* ones.

Heph. I suppose he thought that the *proprietor* of the flock had an equal regard for one as for the other, did he not, Mr. *Careful*?

Care. Yes, and he had heard by the by, that this was really the case; he also very naturally thought that



The Shepherds with their Flocks.

that the *weak* had most need of succour and assistance.

Heph. Very true ; — I don't at all wonder that his mind was not satisfied with such a contrary behaviour. But pray, Mr. *Careful*, were there any more *shepherds* upon the *plain* besides these two that you have been speaking of. Did Mr. *Love-truth* say that there were ?

Care. Oh dear ! yes, many, both *regular*, and *irregular*. You know that the *plain* is very large, and much *cattle* feeding thereon, both *sheep*, and *goats* ; it would be impossible for two *shepherds* to take care of the whole stock.

Heph. In that you are very right, Mr. *Careful* ; but pray did Mr. *Love-truth* say any thing concerning the rest of the *shepherds* ?

Care. Yes, yes. Though I have a forgetful head, yet I remember a great part of the account he gave of them ; which I should have told you, if you had not asked me.

Heph. Please to excuse me, Mr. *Careful* ; but pray let me hear the account he gave of them.

Care. Why, I suppose that you look upon Mr. *Love-truth* to be a man not easily pleased, and in fact I don't think he is ; especially when things went contrary to his expectation. Now, in the conduct of several of these *shepherds*, there were among others, two things in particular, that made him uneasy, which he had not indeed from personal knowledge, but from good information.

The first thing which several of these *shepherds* displeased Mr. *Love-truth* in, was, that they frequently spent their time in a very unbecoming manner ; namely, in frequenting *publick* places, to which they had no call to go ; and playing at various *games*, which he thought to

be unlawful ; this was one cause of his uneasiness.

Heph. I don't at all find fault with Mr. *Love-truth* for his tenderness ; but you know Mr. *Careful*, that the human frame requires exercise, and a little *diversion* now and then to animate, and quicken the senses ; therefore, was not this a needless scruple in Mr. *Love-truth*?

Care. After I had heard him give his reasons for his scruples in this respect, I could not say that they were altogether needless.

Heph. Pray Mr. *Careful*, what reasons did he give for his scruples ? And wherein did he think that they acted amiss.

Care. Why, he had three reasons for his uneasiness : First, he thought such conduct might be a means of taking off their thoughts from the *occupation* they were engaged in, and that, you know, would be a bad case. His second reason was, he thought if the time which they spent in this idle manner as he called it, was by them employed in *overseeing* and taking care of the *weak* of the flock, it would be much better than to let them be so greatly neglected ; and I doubt not but you will say, that such a remark was not altogether unnecessary. The third reason he gave, was, that it was an ill precedent to their domesticks ; for he thought, that they, seeing their teachers take such liberty, and follow such practices, would be in danger of copying after their example ; and so, by-and-by, it would be *like master, like man*, as we use to say ; and indeed he had some ground so to fear, because, as he was told, some of them actually ventured to do, as the *shepherd* had done : and you know, as the *shepherds* did such things themselves, they could not with a *good grace* lay the evil of it before others ; now Mrs. *Hephzibah*,
do

do you think that was a needless nicety in Mr. *Love-truth*, or no ?

Heph. Oh dear ! by no means ; I am fully convinced that Mr. *Love-truth*'s sentiments were, in this respect, very just ; and hope that neither of the *shepherds* he was with, were of this number.

Care. No, neither of them ; and tho' he disapproved of part of the conduct of the last he was with, yet this he spake to his honour, and with a degree of pleasure, that he was not addicted to any such practices, but rather reprov'd those that were, especially if he knew that any of his own house were found so doing.

Heph. Well, I am pleas'd with that however ; and am as well pleas'd to hear that Mr. *Love-truth* was ready to speak so well of the *shepherd* in this respect ; methinks it convinceth me, that he was no enemy to him.

Care. Enemy ! no, by no means ; I dare say, that he would have ran through many dangers to have serv'd him, notwithstanding all that had past between them.

Heph. Well, this pleases me again ; for you must know that I don't like to have people part at enmity one with another : but as we are speaking of this, it is just come to mind to ask you, if Mr. *Love-truth* told you how the *shepherd's domesticks* (as he call'd them) liked the *provisions* of the house ; did he, or did he not ?

Care. Had I not been a dunce, I might have told you that before ; some of them, and especially those that Mr. *Love-truth* took for his friends, (tho' sometimes the poor man was ready to think that he had ne'er a friend) often acknowledged to him, that they were very disagreeable, and more especially the *sauce* ; for you must know, their palates were something *dainty* ; but others, yea, the

greatest part of them, praised the provision wonderfully, even as though there was none like it in all the *plain*, and likewise sucked in the *sauce* greedily. It was Mr. *Love-truth's* opinion, that let the *shepherd* set what he would before them, they would have liked it, and praised it, such an high opinion had they of his *cookery*; but you know there is a wide difference in people's palates; what one likes, another dislikes; some like meat best when it has been kept too long, whereas others can't bear any thing that is the least *tainted*.

Heph. Very true, Mr. *Careful*; but for my part, I should chuse to *mess* with the latter, and let the *shepherd's* domesticks enjoy themselves with the former, as they have such a liking for it. Well, Mr. *Careful*, now, if you please, for the second part of Mr. *Love-truth's* grievance concerning the *shepherds*.

Care. So much of it, Mrs. *Hepbzibah*, as I can remember, I will relate to you; but it being some considerable time since he left our house, it's very possible I have lost some part of it. I shall introduce this part of the story, as before, by observing, that on this *plain* there were many who bore the character of *shepherds*, but went under various denominations; tho', according to Mr. *Love-truth's* account, they may be reduced to these two, namely, the *established shepherds*, and the *tolerated* ones.

Heph. Then 'tis to be hoped that the *flocks* were well taken care of amongst them all.

Care. Why one would imagine so, but perhaps, in the sequel you will be of a different sentiment.—The account I had of the *established shepherds* was this: those who were at first raised to that high station, and also the majority of their successors for several generations, executed the office they were placed in, with a great degree of honour and credit, insomuch that their memory is had in reputation

ration upon the *plain* to this day, for having governed their flocks *well*, and fed them with wholesome food : but, in process of time, there sprang up another generation who cared as little for the *flocks*, as the others had been diligent in the discharge of their duty ; this careless generation had spread themselves over the *plain*, when Mr. *Love-truth* came over it, excepting a place here and there where there were a few who, by his talk, did exert themselves more than common, but through it got themselves hated by their brethren, who did their utmost to get them *divested* of their office ; and this, you will say, was a bad case.

Heph. A bad case, indeed ! Mr. *Careful*. But pray what became of the *flocks* all this while ; surely they must be in a bad situation, were they not ?

Care. No doubt of that ; for, by what I could learn, they were in a most *starving* condition, but *that* those *shepherds* were little concerned about ; *shepherds*, did I call them ? were they worthy the appellation ? 'tis true, they wore the *shepherds* habit, so called, and would have others think, that they were really such, but 'twas Mr. *Love-truth's* opinion, and I join with him, that they more properly might be termed *hirelings*, who cared not for the *sheep* ; for it appeared even to a demonstration, that 'twas only the *fat* and the *fleece* that they had in view, by their feeding and cloathing themselves therewith.

Heph. This brings to my mind a passage that I once read in an ancient record concerning some *shepherds* who were much of the same complexion as these ; to the best of my remembrance it runs thus. "*Woe to the SHEPHERDS that do feed themselves : should not the shepherds feed the FLOCKS ? Ye eat the FAT, and ye cloath you with the WOOL, but ye feed not the FLOCKS.*"

Care. Very pertinent to the purpose indeed, Mrs. *Hepbzibab*; and, for my part, I cannot think but such a denunciation will one day fall upon the *shepherds* we are now talking of, unless there be a reformation in them, which, at present, there seems to be no prospect of.

Heph. An awful case, indeed! Mr. *Careful*. But, pray, did these *shepherds* observe any order or discipline among their flocks? Did Mr. *Love-truth* say any thing of that sort?

Care. By what I could learn from him, they observed none at all; the *sheep* might do as they would, and wander where they would, for what the *shepherds* cared; and if any of them were diseased, or received any hurt, which you know is often the case with *sheep*, they might heal themselves or die, for all that these *shepherds* did.

Heph. This brings to my memory another passage in the before-mentioned record, the purport of which is, *The diseased have ye not strengthened, neither have ye healed them that were sick, neither have ye bound up that which was broken; neither have ye brought again that which was driven away, neither have ye sought that which was lost.* And again, *My SHEEP wandered, and strayed thorough all the mountains, and upon every high hill; yea, my FLOCK was scattered upon all the face of the earth, and none did search or seek after them.*

Care. A just pourtrait, indeed, of those *shepherds*, and also of the flocks over which they pretended to have the charge; now this you must think, gave no small concern to Mr. *Love-truth*.

Heph. Poor man! For my part, I do not at all blame him; it must certainly be a matter of great concern to any serious thinking person. But pray, Mr. *Careful*, had these persons, think you, any expect-

expectation that the *proprietor* of these *flocks* would sometime or other come and take cognizance of their proceedings?

Care. I understand that they *professed* to believe that he would come amongst them; but by their *practice*, it seemed as though they did not believe it, nor desire it neither.

Heph. It seems so indeed, Mr. *Careful*; but come when he will, it is my opinion, there are few of them will have the pleasure to hear him say, *Well done, good and faithful servant*.—But, Mr. *Careful*, what account did Mr. *Love-truth* give of the *tolerated shepherds*? Did they behave more to his satisfaction than the former ones, or did they not?

Care. He expected that they would have so done, Mrs. *Hephzibah*;—and 'tis true, some *few* of them he was greatly delighted with, they being, according to the account he had of them, of the same stamp with the first *shepherd* he was with. These were diligent in the trust *committed* to them; not seeking *their own profit*, but careful in watching over their *flocks*, and took the utmost care to feed them with pasture convenient for them, strictly observing a good œconomy, taking the greatest care that neither a *sheep* nor a *lamb* should be wanting; and if at any time either of these chanced to wander from the *fold*, no rest would they take till they had recovered it, if possible, to the *fold* again. If any were diseased, or hurt by a *beast* of prey, all proper methods were taken by them to cure the sick, and heal the wounded; and this, you will think, afforded Mr. *Love-truth* a great degree of pleasure.

Heph. No doubt but it did; and I am glad that he had something in his way that gave him pleasure.

sure, amidst all his troubles. But were those *few* you speak of, the only ones that acted in this manner? Did not the rest copy after their example?

Care. That they did not is evident, from the account I gave you of the second *shepherd* that Mr. *Love-truth* was with; for, by what I could learn, they were come to the like pass with some of the the same employ in former times, whose conduct caused one of the *principal* good *shepherds* to say, and no doubt with great concern, "All seek their own, and none the things of the *proprietor*;" tho' 'tis to be supposed that there were some *few* excepted then, as well as when Mr. *Love-truth* was upon the *plain*. 'Tis true, there were several that *pretended* to be like minded with the *few*; but sooner or later it appeared that they were quite opposite to them; and this was a great part of our pilgrim's grievance: indeed they in general pretended to have the honour of the *proprietor* and the good of the *flocks* at heart; but it appeared most obvious that this was not the case, they having by their conduct shewn, that they had no more regard for their *flocks*, than had the *established* for theirs; and it was evident that the *flocks* of both were equally in a starving condition; and that the *shepherds* were alike thoughtless of them; and by what Mr. *Love-truth* could learn, things grew worse and worse in this respect.

Heph. This is certainly a bad affair, Mr. *Careful*;—but what shall one say? 'Tis to be hoped that when things are at the worst, they will mend, and one would imagine, from the relation you have given, that things cannot be much worse than they then were.

Care. The things that I have related to you were certainly in a bad situation when Mr. *Love-truth* was

was upon the *plain* ; and I am ready to think that they are not much better now, so that, as to their amendment, there is but little prospect of it, unless their growing worse and worse be an indication thereof : indeed it was the opinion of *some* of the inhabitants of the plain, that there was a time coming, when things would be widely different from what they were then : they expected that at that period, the *shepherds*, to a man, would be *faithful* ones, and the *flocks* in a more flourishing condition than ever they had yet been ; and truly, I cannot say but that I at present harbour the same sentiment in my own breast, which, at times, gives me much pleasure.

Heph. That will be a happy time indeed ! and for the sake of the *flocks* one would earnestly wish its approach : certainly, those who delight in the prospect of it, must greatly rejoice when it takes place. But pray, Mr. *Careful*, did Mr. *Love-truth* say any thing about the *shepherds* agreeing, one with another ? Was there a harmony subsisting between them, or was there not ?

Care. You know 'tis an old saying, that two of a trade seldom agree ; which saying is verified in the persons professing this occupation. In a former period of time, as Mr. *Love-truth* learned, there were few *shepherds* upon the *plain*, in comparison, but what were *established* ones, and accordingly claimed the sole prerogative of the *shepherds* office, and always cast an envious eye towards such as at any time intermeddled with the same ; and, as they had a *power* given them by their *supreme*, those whom I now call *tolerated* ones, were much annoyed by them, but much more so when their number increased upon the *plain* : then they were harassed by the *established* ones exceedingly,
by

by being debarred from, or turned out of their office, and not only so, but by being loaded with the heaviest calumnies that could be invented; and if they visited their *flocks*, it was almost at the peril of their lives. This way of proceeding continued a considerable time: but after a while, another *sovereign* arose, whose disposition towards the tolerated *shepherds* was not a whit better than the former one's: yet, in order to bring about a design of his, he gave orders that these *shepherds* should have full liberty to exercise their office, and that without molestation; and this, no doubt, was matter of great joy to them, as they were lovers of their *flocks*, and had the interest of their *proprietor* at heart. Well, in process of time, this *sovereign* being removed, another was placed in his room, and he having a different turn of thought from the former, *ratified* what the other had begun, gave these *shepherds* full liberty to execute their office, and took care that they should not be *molested* in time to come, by which means they have enjoyed peace and tranquility in a good degree even to this day. Of this affair I only give you a brief sketch; for 'tis not in my power to relate to you all that Mr. *Love-truth* said concerning it.

Heph. This relation, brief as it is, giveth me a great degree of pleasure, and the more so, as those tolerated *shepherds* continue to enjoy their liberty, and none *dares* to deprive them of it; and one would hope that those upon the establishment are now of a better disposition towards them than they were in time past.

Care. It would be well if that was the case, Mrs. *Hephzibah*, but by Mr. *Love-truth's* account, there is but little appearance of it, for he says they have made various attempts to wrest their
privi-

privileges from them; and once, in particular, in the time of a succeeding *sovereign*, who favoured not the *tolerated*, they had almost accomplished their design; but by a most remarkable interposition of providence, when things were brought to a *crisis*, they were baffled in their enterprize, and their design entirely frustrated, no doubt, to their great mortification; since which time the succeeding *sovereigns* being of an excellent disposition, have given them no countenance in this affair; on which account they can do little more than despise the *tolerated*, which, by appearance, many of them do with all their hearts.

Heph. As this is the case, I will ask but one question more concerning them. Pray did Mr. *Love-truth* say any thing how these *swains* agreed one among another, or did he not?

Care. By what he related, that question may be soon answered; for they having but one *rule* to go by, had nothing to disagree about, unless it was who should have such a *flock* that yielded the best *fleece*, concerning which most of them were anxious, and would not leave one stone unturned, in order to accomplish their end, and great bickerings, strife, and debates have been and still continue betwixt some of them on that account. Indeed Mr. *Love-truth* thought that none of them all had any thing farther in view; for they regarded their *flocks* so little as that they would leave them without the least concern, whenever they could meet with a more *advantageous* post.

Heph. According to this then, the old proverb is verified in them, *No fleece, no SHEPHERD*. But 'tis to be hoped, that when they had got a better *post*, as you call it, they were then more diligent in their duty than they had been before.

Care.

Care. Far from it—on the contrary, they generally appeared more idle; for being thus advanced, they care not how little they inspect into the state of their *flock*, or how seldom they are amongst them: their custom is to visit their flocks, perhaps twice or thrice in the year, and to pay a *hireling* small wages for officiating the rest of the time; who generally cares as little for the flock as his *master* does. Some of these *swains* get to themselves *pluralities*, and then, you know, 'tis impossible for them to be with each. What the consequence will be when the *proprietor* comes, I will not say; but am of opinion that when he makes *inquisition* it will be fatal to them.

Heph. Indeed, Mr. *Careful*, I am quite of your opinion; for my part, I am almost sick of them, so desire to hear no more of them: now let us turn our discourse to the *tolerated shepherds*; of whom I expect to hear a much better account.

Care. It would be a pleasure to me to give you the best account in the world of them; but I fear that if I give you a just relation, your sickness will be increased. No doubt but you remember the hint that I before gave you, and sure I am that there can be no pleasure in expatiating upon it, as I have not the least room to extenuate; for I have reason to believe that what Mr. *Love-truth* said is just, and it gave him great uneasiness.

Heph. And great reason had he to be concerned; and, as it is a melancholy case, I think we may as well let it drop. But yet, methinks, I should be glad to know if Mr. *Love-truth* said how they agreed one among another, there can be no harm in that however.

Care. 'Tis my opinion that the relation of that may not be so agreeable to you as you may imagine; but as you desire it, I will give you a brief hint concerning

concerning this matter. ——— You may remember I told you that the *shepherds* upon the *plain* consisted of various *classes*: now these various *classes* consisted chiefly of the *tolerated*; and as it was never known that all mankind were of one sentiment, so it cannot be expected that that was the case with these *shepherds*; tho', 'tis true, in some things they agreed tolerably well, yet, with regard to some others, they many times had great *altercations*. The principal things that they differed about (by what Mr. *Love-truth* could learn, and I from him) were, the manner of governing their *flocks*, and the *nature* of the *herbage* with which they were to be fed; and these, you will say, are two very material things. Concerning *government*, a few appeared somewhat *strict*, and contended for the same, as judging it highly necessary for the good of the *flocks*. On the contrary, *others* judged that such a procedure rather tended to cause distraction and breed animosity: but, I think, were they to adhere *strictly* to the *rules* of the *plain*, they might soon be settled, and so have no occasion for disputing concerning these points.

Heph. Then there is such a thing as a collection of *rules* of the *plain* extant—is there?

Care. Yes, yes, that there is.—I have a copy at home; had I thought of this conversation, I might have put it in my pocket; therein you see the method of governing the *flocks* at large.

Heph. And 'tis to be supposed that, as there is such a thing in being, those *shepherds* are not destitute of it.

Care. I don't doubt but that every one of them has a copy: but if they do not consult it, or will not adhere to it, they may as well be without it.

Heph.

Heph. Very true, Mr. *Careful* ; if an *architect* will not regard his *rule*, no wonder if his *building* be not uniform. Well, but wherein did they differ concerning the food for their flocks ? one would think that there need be no disputes about that.

Care. And yet I think this was the chief point they contended about. You must know some *few* there were who were very particular concerning the *manner* and *sort* of *herbage* they fed their *flocks* with, never grudging the labour they bestowed upon them, and thinking nothing too nice wherewith they fed them ; taking the utmost care that no *wild* or poisonous *weeds* grew on the spot whereon the *sheep* grazed that were under their care ; and not only so, but as oft as they judged it needful, they would cast among the *sheep* and *lambs* an herb, or plant, called *draw-me*, and another, called *skall-come* ; which they had from the *lasting-hills* ; these plants being not to be found elsewhere : and as both of them were of an excellent *flavour*, the *sheep* fed upon them with pleasure, and many of them grew much thereby, as Mr. *Love-truth* informed me. He also said, that the other shepherds, excepting those whose taste was vitiated, now and then would cast a little of these *plants* amongst their *flocks* ; but before the *sheep* had got a full *meal*, they would cover it over with what Mr. *Love-truth* called *bastard plants* ; the name of one was *be-good*, a second *good-motions*, a third *get-grace* ; the taste of which was not unlike *darnel* among good *bread-corn*.

Heph. Oh, *darnel* ! I shan't forget *darnel* ; I am sure that that I gleaned among the *wheat*, and eat of when I was at the first *castle*, made me sick enough.

Care.

Care. Well, from that you may judge how these *weeds* agreed with the *sheep*. But these three were not all ; for they also cast among them a fourth, called *must-do*, and by what I could find, a *musty* taste it had ; and although few of the *sheep* liked it, have it they must, because it was the *shepherd's* pleasure to give it them : you must think that the ill *savour* of these *weeds* tended to take away the sweet *flavour* of the two good herbs, and likewise to *pall* the appetite of the poor *sheep*.

Heph. To be sure it did ; but as there were *goats* upon the *plain*, why did they not (if the *weeds* must be distributed) give to them ; perhaps they might be more *suitable* to their constitution and *palate* too—you know there is a wide difference between *sheep* and *goats*.

Care. There is so ; and perhaps the *latter* might not dislike the provender ; yet, in my opinion, it would be of as little use to them as to the *sheep*. But bad as these *plants* were, a great stir was made in behalf of them, by those who used them ; nor did they scruple to affirm that they had authority in the *rules* of the *plain*, to dispose them in the manner they did ; alledging that this method was most beneficial to the *flocks*, and more for the interest of their *proprietor* : nor did they neglect to fix *opprobrious* names upon the few *shepherds* before mentioned ; because they maintained that their method was most consistent with, and agreeable to the *aforesaid rules*, and the directions given by the *proprietor*.

Heph. 'Tis great pity, Mr. *Careful*, that this should be the case ; but as you have perused the *rules*, what think you of the affair ? which of the two parties, in your judgment, acted most agreeable to them ?

Care.

Care. My judgment, Mrs. *Hephzibah*, is not to be depended upon, therefore not a standard for others ; but, in my opinion, the practice of the *few* I first mentioned was most salutary and nourishing to the *sheep*, and also to the *lambs*.

Heph. Indeed I am ready to join issue with you ; but perhaps the others were honest men, and acted, as they thought, in the best manner ; for I should think that no one who has a value for the *rules*, the *sheep*, and also for the *proprietor's* interest, would wilfully act repugnant thereto.

Care. I am willing to believe that what you say is true ; but this is an indication that the best of men are but men.

Heph. That's true, Mr. *Careful*, it is so. Well, but how did the other classes manage ? had you any account of them ?

Care. Such an account as, in my opinion, will not be very pleasing to you : you remember I have already told you what a starving condition their *flocks* were in, and no wonder, as they had no *wholesome* food to feed upon, but lived upon mere *trash* ; with which they seemed to be content, yea, took pleasure therein.

Heph. This being the case, one would think that this *class* had no regard to the aforesaid *rules*.

Care. One would think so indeed ; but yet they made as great *pretensions* thereto, as the other *shepherds* did ; and looked on them as *ignorant* or obstinate, because they did not act in like manner with themselves. All these things put together, made another great part of Mr. *Love-truth's* grievance ; but I have not told you all yet. You must know, that however these *shepherds* disagreed about the aforesaid matters, they all (some few excepted) agreed in one thing, *viz.* in setting up seminaries,

(or

(or what you please to call them) for training up and qualifying persons for the *shepherd's* employ, and when they had been at *school* a certain time, and learned such and such things, then they were placed in the office of a *shepherd*, either to *assist* another, or to have the whole care of a *flock* themselves. This Mr. *Love-truth* thought was shooting beside the mark, because, thro' he was conversant with the aforesaid *rules*, yet he could not find one syllable of a direction for proceeding in this manner; besides, it ran in his head that it was the sole prerogative of the *proprietor*, or Lord of the *plain*, to qualify and settle *shepherds* therein; and truly I am of his opinion, because there are exprefs declarations in the *rules* to that purpose.

Heph. It may be as you say; but yet there can be no harm, you know, in a person's having learning, and surely a person that is well skilled therein, must have his understanding better cultivated than one that is not.

Care. Why, I will tell you, Mrs. *Hephzibah*. Mr. *Love-truth* was no enemy to learning, provided it was kept in its proper place; he has said, that, for his part, he should not be uneasy if every *shepherd* upon the *plain* was possessed of it; but he abhorred the thought of its being an absolutely necessary qualification for this employment, because he said that some of the principal *shepherds* in every age had been destitute of it.

Heph. But, Mr. *Careful*, do you not think that learning is a useful *hand-maid* to these persons, and so answers some valuable purposes?

Care. I once heard of a *hand-maid*, who, upon a particular occasion, despised her *mistress* in her heart; the result of which was, she got herself

turned out of doors; which, you will say, was very just; and when the handmaid you speak of, acts in the same manner, (which I fear is too often seen) it would be well if she was served so too. *Shepherds* are frail mortals as well as other folks, and are prone to set too high a value on that which profiteth not. As to the valuable purposes this science may answer, I must leave them; but 'twas Mr. *Love-truth's* opinion, that a *swain*, who yet was not possessed of it, might be as *experienced* in the *shepherd's* employ (if not more so) than multitudes of those who had it; and this, he said, many times appeared to a demonstration. Our *pilgrim* was the more confirmed in this opinion, because he had read an *epistle* wrote by one of the most eminent *shepherds* that ever was upon the *plain*; who, tho' he was brought up and educated by an eminent *doctor*, and under him had acquired a great stock of *literature*, and spake more *tongues* than any man could pretend to; yet he set it all at nought, esteemed it as mere *drifts*, and depended wholly upon the *proprietor*, or lord of the *plain*, for his proper qualifications, in which he greatly excelled.

Heph. If this be the case, I have no more to say; please to prosecute Mr. *Love-truth's* account.

Care. By what I could understand from him, he imagined that the greater part of these *seminarians* (or what shall I call 'em) took upon themselves this arduous employ, more for the sake of the *fleece* than for the esteem they had for the *flock*; for by what he could learn, he said there were but few, if any of them, *properly* qualified for this so great an undertaking, which he looked upon not to be a trifling matter. He said it was very true that some of them had *acquired* the *theory* of the *shepherd's* employ; but by what he could gather

ther from them, that was all. Others of them, he said, came from the *school* near as great *dunces*, as when they went to it ; knowing as little of the *shepherd's* calling as an *idiot* does of the *heavenly bodies*, the transit of *Venus*, or the country of *Prester John* ; they having no more notion what *pasture* was proper for the *sheep* to feed upon, nor how to manage them when diseased, nor how to train up a *dog*, nor how to make use of one, if trained to their hands, nor how to make use of the *crook*, than the man in the moon. Mr. *Love-truth* thought that the only thing these *novices* understood about *sheep* was the *shearing* part ; which part, by the by, you know, is not in a *shepherd's* commission : according to the *rules*, part of their commission runs thus, " Feed my *sheep*, feed my " *lambs*," but not one word about *shearing*. Mr. *Love-truth* was of opinion that if these persons were proper, and must come into the *flock*, it would have been much better if they had been employed in a different *branch*, and, as such, they might have been *useful* subjects in their generation ; and so they might as well have saved the *sweat of their brains*, spent in studying, and their masters the *fatigue* which they doubtless had in teaching them.

Heph. To be sure, Mr. *Careful*, this is not a pleasing account, and as these persons were deficient in other respects, I suppose they had but little skill in *fox-taking*, which I take to be a part of the *shepherd's* office.

Care. But little, Mrs. *Hephzibah* ; for I question whether, in reality, they knew a *fox* from a *goose*.

Heph. Sure, they could not be so ignorant as that comes to, Mr. *Careful* ?

Care. I could give you several instances of their ignorance ; for a specimen of which, take the following one, as I had it from our *pilgrim*. You well know that there is a wide difference betwixt a *fox* and a *squirrel*, both in shape and nature : every one knows, who has smelt a *fox*, that it is a *stinking* animal, as well as mischievous ; but a *squirrel* is the contrary. Now, at a certain time, one of these *simple shepherds* being abroad, happened to espy a *squirrel*, and judging it to be a *fox*, without any farther enquiry, he called some of his *domesticks* together, and told them that there was a *fox* in such a place ; upon which they agreed to go and catch him. Accordingly they took their *dog* with them, (which was almost useless) and away they went. When they came to the place where the *squirrel* was, and had descried him, the *domesticks* being as ignorant as their *master*, or willing to humour him, (as is too often the case) immediately claps their hands to the dog, and cries out, Seize him, seize him — a fox, a fox : and really, amongst them, the poor *squirrel* had not an easy matter to escape with his life ; now if this was not ignorance, I know not what is.

Heph. Very true, it was so ; but yet 'tis to be hoped that some of these *seminarians*, as you term them, were *able* men, and well qualified for the work they were employed in, otherwise it would be bad indeed.

Care. That there might be some, I do not remember that Mr. *Love-truth* questioned ; but then they were such as placed no dependance upon their *acquirements* ; I think one of them told him that he did not, and that he was well satisfied that it was not in the least helpful in teaching him the manner of *folding*, *feeding*, *catching*, or *cleansing* the *flock*, over which he was placed ; but that he depended

pended for his furniture entirely upon the lord of the *plain*, as directed in the *rules* thereof. But as I have another story by the end, if you please, we will dismiss these *shepherds* and attend to that.

Heph. You are very obliging indeed, Mr. *Careful*; pray let me hear it.

Care. The story relates to two persons who set out on pilgrimage, both about the same time; the one a male, the other a female; the man's name was *Stedfast*, and the woman's name was *Wavering*. Now as Mrs. *Wavering* was travelling over the plain called *Hope*, she was overtaken by Mr. *Stedfast*, and after compliments past, Mr. *Stedfast* enquired of Mrs. *Wavering* whither she was bound; to which she replied, that she was travelling towards the land of *Light*. My face, said Mr. *Stedfast*, is also set *thitherward*, and as this is the case, I shall be glad of your company. Mrs. *Wavering* at first seemed somewhat shy, but upon examining each other's *credentials*, and finding them to agree together, they struck hands and mutually agreed to bear each other company to the desired port; and, by what I could learn, they walked on very happily together for a considerable time, and were very helpful to each other on the road: if one saw any danger in the way, the other was informed of it; if one met with a slip, the other was ready to assist; if one was going out of the road, the other would give a timely caution to look into their *map*; if an enemy attacked them, they helped each other against him: and thus they went on till they came on this side the *Enlightner's*. But now things began to take a different turn, and their walk together was not so comfortable as it had before been; for, by some means or other, debates began to arise between them: not that their disputes were concerning the way, no, not in the least;

but chiefly about the *laws* and *rules* of the country to which they were travelling; for you must know that they had with them a copy of the king's *statute* book, about which they often disagreed in their sentiments: if Mr. *Stedfast*, at any time, saw any thing in the book which he thought was agreeable to the king's mind, he would shew it to his companion, and give her his thoughts upon it. But she, without making farther enquiry, presently said, That cannot be, but the meaning of it is so and so; and so obstinate was she, that her own way she would have, and nothing could beat her out of it. So, in order that the poor man might have a quiet life, he was obliged to give her her own way, and to keep his thoughts to himself; and this, you will say, was not a very comfortable way of going on; but, by what I could learn, this was the case through the greatest part of their pilgrimage.

Heph. This was but very indifferent going on indeed, Mr. *Careful*, and I dare say that it was matter of concern to Mr. *Stedfast*, and the more so, as they had travelled so happily together before; and I think that Mrs. *Wavering* was quite in the wrong that she did not enquire into and search the *statute* book diligently, to see if those things were so, as Mr. *Stedfast* had represented them; which had she done, perhaps she would have been of her companion's mind, and so their tranquility might have been preserved; which would have been a great happiness to both: but pray, Mr. *Careful*, can you account for Mrs. *Wavering's* proceedings in the above respect?—was there not a cause for it?

Care. I can give no reason for it, for my part; only I imagine that she was not so much indulged by the *Enlightener* as her companion was.

Heph.

Heph. Well, if she was not, what reason had she to differ with Mr. *Stedfast*?

Care. No material reason, as I know of, only you know when the sex take it in their heads, they can be perverse enough; but I ask your pardon Mrs. *Hephzibah*?

Heph. I can easily excuse your pleasantry Mr. *Careful*, but I think this was a sad case, and I pity the poor man.

Care. Aye, and the poor woman too; for I know not but she was as unhappy in herself, as she made him, and I could have heartily wished that it had been otherwise with them; but I have another story ready, about two other pilgrims, if you please you shall hear it.

Heph. With all my heart, Mr. *Careful*, I hope it will be more pleasing than the latter part of the former story.

Care. We use to say, that the proof of *the pudding is in the eating*. These pilgrims I am going to speak of were male, and female, as were the other two, and set out on pilgrimage partly as they did; and I suppose, they were both of them cousin germans to Mr. *Stedfast*, because they bore the same name. In what part of the road they met with each other, I cannot justly say, tho' I apprehend, that it might be between the two *castles*; but so it was, that they did meet, and soon after congratulating each other, on account of their being come on their way so far;— it came into the the man's mind, that this female would be a suitable companion for him, as he found that she was travelling towards the *land of light*; accordingly he opened his mind to her; but she seemed to be of a very different way of thinking, and would by no means listen to his proposal; however, he was so intent upon it, that he renewed his suit to her; and

after some considerable time was spent in arguing the matter over, she at length contented, which was to him matter of great joy ; and accordingly, they struck hands, and set their faces towards their desired haven, and very agreeable company they were one to another ; if there was any difference, they seemed to excel the two former pilgrims. But after a while this happiness of theirs began to abate ; for by some means or other, the man got into company with one Mr. *Morose*, the same was a bitter enemy to pilgrims, and through his means, the man led his companion but an indifferent life, insomuch, that I am of opinion she oft times repented her bargain ; not that they disagreed about the way that they were travelling in, nor about the *rules* in the *statute* book, no, not in the least, for by what I could learn, they agreed in that to a tittle, but I apprehend that the disturbance chiefly arose from, and by means of, that villain *Morose* ; however, let their uneasiness come from what quarter it would, the latter part of their pilgrimage was very unlike to the beginning ; and thus you see, Mrs. *Hepzibah*, I don't spare my own sex, and own that the men can be as perverse as the women.

Hepb. I see they can, Mr. *Careful* ; but I think that this man was highly to blame to hearken to such an incendiary as *Morose* was ; and as I don't like to excuse my own sex more than yours, do you not apprehend that this woman was in some measure to blame as well as the man ?

Care. I do not imagine that she was altogether without fault, but by what I could learn, the beginning of the disturbance was on the man's part, and, in fact, very roughly he behaved towards her, which you know, she could not chuse but take very hard.

Hepb.

Heph. Really Mr. *Careful*, the relation of these stories makes me think those are most happy who *walk* alone ; for though it may be somewhat loan-some to them, yet they have none to disturb them, nor any to please but themselves ; and, for my part, should I have the offer of a partner in the above respect, I think, I should rather chuse to walk alone as I have hitherto done ; don't you think it will be most expedient for me so to do ?

Care. Truly, if what I mentioned to you, Mrs. *Hephzibah*, was to be always the case, you would not be to blame in so doing ; but for my part I can't say but that I am of his opinion, who said, that *two are better than one* ; and an agreeable companion upon the road tends to make a journey the more pleasant ; and not only so, but may be a means of preventing many inconveniencies, as you remember was the case of those pilgrims which I have given you, an account of. Now should you meet with a companion that would behave in like manner to you, to the end of your journey, do you think it would not be more pleasing to you, and much better than to walk alone ?

Heph. Why, Mr. *Careful*, as you say, I don't know but it would ; but should I meet with one upon the road that might seem to be an agreeable companion, it would be a difficult matter to judge whether or no he might in all respects prove to my liking ; you know, those, whom you have told me of, went on very well at the first, which might be my case ; but should it be with me after a time, as it was with them, I know not how I should bear it ; but, Mr. *Careful*, should I have an offer of this nature in the course of my pilgrimage, what methods must I take that I may not be deceived in this important affair ?

Care.

Care. Why in answer to that Mrs. *Hepzibah*, I'll tell you a story concerning a couple of pilgrims which I knew, and with whom I was intimately acquainted ; perhaps, the story, may be a means of preventing you from thinking so ill of a companion as you now do. The man's name was *Steady* ; now as Mr. *Steady* was on his pilgrimage, (I think it was after he had passed from the *Enlightener's* lodge) he overtook in the road a female pilgrim, who seemed, considering her sex, to walk on very briskly, and *foot* it well ; and as he was a person who took pleasure in any of your sex, that travelled well, it directly came into his mind that this female would be an agreeable companion for him ; and withal judging by her dress that she was a real pilgrim, he accosted her in the following manner. Well overtaken fellow traveller ; pray, *whither* are you bound ? which question, at the first, she seemed somewhat backward to answer, but, upon his interrogating her farther, she told him that her intention was to go to the *land of Light*, but whether she should ever attain thereto she knew not, and that by reason of her *frailty*, and dangers she might meet with on the road. To which he replied, dangers upon the road must be expected by all those who travel therein, and I believe that all who are in it, find them, and as you seem to complain of your frailty, would it not be more agreeable to you to have a companion that might be an assistant to you as you prosecute your journey ? To which she replied, I have nothing to object to what you say in that respect, but where is such a companion to be found ? I take them to be very scarce in our day. 'Tis very true, says he, but as scarce as they are, 'tis to be hoped that there is such a thing to be found : now should you be so happy as to meet with one of these *rarities*, would you not rather

rather chuse to bear him company than to walk alone ? To which she replied, to be sure I should be to blame in refusing good company when I might have it. Well, says he, as I am in the same road, and travelling to the same *land* as you are, it is in my mind to offer myself as a companion for you, if you think proper to accept of me as such. To this she answered, as, by your dress, and the little conversation I have had with you, I have no reason to question your being a real pilgrim, so upon that head have no reason to refuse you as a companion in my pilgrimage ; but I apprehend that this is not a sufficient ground for me to engage with you in such an important affair, because I have been credibly informed that there have been many pilgrims, who happening to fall in company with each other, have joined hands purely on that score, but the event hath made it evident that it would have been more comfortable for them to have walked alone. Well, said he, what are the preliminaries that you suppose to be necessary in order to settle things of this nature on a good foundation ? I acknowledge that the affair is a matter of great importance, and therefore should chuse to have it adjusted in such a manner as that there may be no room for reflection afterwards ; please to be so free, as to let me know your mind. To which she replied, as an addition to a person's being a pilgrim, and in the road towards the *land of Light*, I think that the following things are very necessary.

First, That the persons thus covenanting be well satisfied of and agree in their sentiments concerning their deliverance out of the hands of *Nomi*.

Secondly, That they can make it appear that they were, each of them, entertained at the lodge called *Reliance* ; and that they there were divested of
their

their *slaves attire*, and by the same hand, cloathed with such *garments* as are peculiar to pilgrims.

Thirdly, That their *credentials* agree with each other.

Fourthly, That they have been admitted into the lodge called *shepherd's lodge*, which stands on the top of the hill, on this side the plain of *Hope*, and partook of the *immunities* thereof.

Fifthly, It is also necessary that they in a good measure, agree in their *accounts* of the enemies that they have met with on the road, and also the dangers they were exposed to therein.

Sixthly, It would not be amiss if they *compared notes*, concerning the favours bestowed upon them by the *Enlightener*.

Seventhly, It is highly necessary that they are, as nearly as may be, of *one mind*, concerning the things recorded in the King of the *land of Light's statute-book*; because, for want of that, many times uneasiness ariseth between them in the way.

I might add in the eighth place, that in order that their walk may be comfortable to each other, their *natural* dispositions should be nearly alike; and it is my opinion, if any or either of these things are wanting, jars and contentions will of necessity take place, which, when once they do, none can tell to what height they may rise, and then, rather than being helpful one to another as pilgrims, they will be a burden to each other. To this Mr. *Steady* replied, I must own, fellow-traveller, that these things which you have mentioned are of very great moment, and seldom found in travellers; but should it be so that my account of things and yours agree, may I have the pleasure to hope that you will consent to my first proposal. To which she replied, In things of importance I don't chuse to be too precipitate. Well, says

says he, will you give me leave to compare notes with you? You may take your liberty, replied she.

Upon which Mr. *Steady* told her the whole of his history, from the first, even to the time when he overtook her; the recital of which tallying with her own, she could not chuse but acknowledge it; and as to their sentiments concerning the *statute-book*, she found that there was no material variation: so that now the chief difficulty lay in getting satisfaction concerning the last article, *viz.* their natural dispositions, the which she thought, and indeed I must fall in with her, was a point not so easily solved; but, however, she agreed, that if he thought proper, they would walk in company together for some days, and if upon the whole they found that things were agreeable in this respect, she would consent to travel with him; and to this proposal he agreed. Observe, here was no money in the case.

Well, after they had travelled together for a considerable while, they found that neither of them had any material reason to find fault in the above respect: what one liked, the other approved of, and what was displeasing to the one, the other could not bear; and I think this was enough. Accordingly, as matters stood thus, they struck hands, and mutually agreed to walk in concert until they came to their desired haven; and a charming pair they were, very comfortably they travelled together, and exceeding helpful were they to each other on the road; if an enemy met them in the way, they joined hand in hand against him;—if they came to any road that tended to lead them out of the right path, and one forgot to look into their *map*, the other would be mindful of it. If they came to difficult places in the road, they were so assisting to each other, that they got
through

through the same in safety. If at any time their lot was to wade through a *brook*, they were both assiduous in keeping each other's chin above water ; when ascending a *hill*, they were very helpful to one another—if at any time one was disordered, which is sometimes the case with the most healthful persons, the other would not be wanting in administering such *restoratives* as might conduce to their recovery ; and of great use were they to each other, when coming over the hill, on this side the first *castle*, on which place they were beset by thieves.

Heph. Aye, I remember that place right well ; there it was that I was robbed of my *wheat*.

Care. And in passing through the river at the bottom of the hill, and walking through the *valleys*, they were exceeding useful to each other.

Heph. And poor I was forced to foot it alone through those places ;—I am sure I often wonder how I came off with my life.

Care. And when they came to the town called *Forgetful*, or *Vanity*, as some call it, how careful were they of each other there ! If one seemed inclined to turn aside out of *Self-denial-street*, the other would, with the greatest tenderness, endeavour to prevent the same ;—if Mr. *Steady* seemed inclined to *traffick* with the inhabitants, his companion would kindly give him a caution against it, and if she was ready to turn into a millener's shop, he was as ready to give her a caution ; and if by reason of the *air* of the town, either of them began to be *drowsy*, the other would not fail to prevent it. By these means they passed through the crowd in safety, and about evening came to my *master's* house, where they tarried a considerable time, and very agreeable company they were.

Heph. Had that been my case, I should not have had any occasion for these *crutches* : for want
of

of such a companion, I am sure it went ill with me in that wicked town.

Care. Well, by-and-by, when you have heard the rest of the account, perhaps you will have a better opinion of a fellow-traveller than you had just now.

Heph. Pray Mr. *Careful*, by all means, let me hear this story out; for it gives me much pleasure.

Care. Had it not slipped my shallow memory, I might before have told you, that when either of these pilgrims saw any thing that was remarkable on the road, the other was sure to have knowledge of it, in order that they might both admire and wonder together: but you will excuse my forgetful head, Mrs. *Hephzibah*.

But had you been at our house at the time they were, you could not but have been delighted with their behaviour one to another; I am sure I was, and so was my master, and like wise all the family.

Heph. Pray, Mr. *Careful*, what did they so much excel in, when at your house? You will make me fall in love with them, almost whether I will or not.

Care. I cannot remember well enough to enumerate every particular, and if I could, it would be almost endless; but amongst them all, one thing in particular, I think, will not slip out of my mind.

Heph. Come, Mr. *Careful*, let me have that; I make no doubt but it is worth hearing.

Care. You remember that one of the things mentioned by this female pilgrim, as necessary to make their pilgrimage pleasant to each other was, that they agreed in their sentiments concerning the things contained in the King's *statute-book*; and I also told you how near their thoughts tallied when
they

they compared notes ; now, the thing which I have upon my mind is this : I observed, that whilst they were with us, they both took great pleasure in perusing the aforesaid book, which they carried with them, and esteemed above the most costly jewel ; but what I took most notice of, was, that when either of them saw any passage in the book which they did not rightly understand, nor could come at the meaning of, they would presently shew it the other ; and if he or she could *fathom* it, they took great pleasure in informing each other. If at any time a passage was very difficult to be understood, they would sit down and consult together about it, *comparing* other passages with that they had their minds upon, and could not rest satisfied, till such time as their minds were set to rights concerning the affair. If at any time either of them found a passage, a sentence, or word in the book, which they apprehended they understood the true meaning of, they would presently shew it the other, and tell their thoughts concerning it ; but this I took no notice of, neither of them would take it upon the other's *word*, but would well consult it. One time, I remember, Mr. *Steady* came to his companion with the book in his hand, and says to her, Here, fellow-traveller, I have found a delightful passage ! Do you peruse it. Accordingly, she took the book out of his hand, and read the passage ; he then asked her what she thought of it ? Her reply was, that she should be glad to know its meaning. He then freely told her his sentiments of it, and that with some degree of assurance. To which she replied, I thank you for this favour ; but you know my temper is such, that I don't chuse to fall in with things of this nature too hastily ; but if you please to leave the book with me, I'll consider the passage,

sage, and also what you have said of it, and then you shall know my sentiments ;—upon which request, he, with great pleasure left the book with her, and she with as much delight began to canvass it over ; and upon comparing this thing with others, she was led to believe that what Mr. *Steady* said of it was right ; and the consideration of it afforded her much pleasure. Soon after, Mr. *Steady* came to her again, and asked her what her thoughts were concerning the matter ? To which she replied, I have reason to be thankful, Mr. *Steady*, that you found this passage, and was so good as to shew it to me ; and I am obliged to you for your comment upon it, the consideration of which has been very pleasing to me ; and upon thoroughly weighing it, I find that my sentiments concerning it agree with yours, upon which she returned him the book, and desired that when he found any thing new in it he would let her know, and this was not the only time that such events happened ; for daily, and almost every hour, their talk was concerning things contained in the *statute-book* ; and, in truth, I think, at least, that I never knew any pilgrims more accomplished in this respect than these two were. This couple, you will say, was a happy pair, indeed.

Heph. Say it ? Aye, and I may safely say it ; and I think that I may as safely say, that there are few, if any, who equal them ;—surely they were nonsuches, nonpareils, or what shall I call them ?

Care. Truly, Mrs. *Hepzibah*, to be serious, so they were, and I am ready to think that what you say is right, namely that there are few to compare with them. I heartily wish that there were more of their stamp among those that call themselves pilgrims, let me tell you.

T

Heph.

Heph. And let me tell you, Mr. *Careful*, I wish so too; for then I might stand a chance to get such a companion as Mr. *Steady* was; but as things are, I think I had better go the rest of my way alone.

Care. Oh ho! you are in love with Mr. *Steady*, are you? but were you to have him for a companion, what would Mrs. — do?

Heph. Pray, Mr. *Careful*, don't mistake me; I don't like to covet other folks goods; no, no, I had much rather be as I am; but, however, such a fellow traveller as he would not be amiss neither.

Care. No, Mrs. *Hepbzibab*, he would not, and should you meet with such a one, it would not be your wisdom to refuse him. Well, but what think you of his fellow-traveller, was not she an excellent person, think you?

Heph. Yes, to be sure, Mr. *Careful*, who says to the contrary? Pray what was the name of this *phænix*? You have not told me that yet.

Care. I see, Mrs. *Hepbzibab*, you are disposed to joke with me, but, for my part, I think that she was a person worthy to be esteemed; as to her name, if you please, you may call her Mrs. *Steady*, after her companion; for they were near of kin, and came of the same race.

Heph. Why, Mr. *Careful*, it is no crime to be a little merrily disposed, you know; but to be serious (as you said just now) I take her to be an incomparable person; and very happy it was for her, that she had such a companion; and likewise, it was as happy for him that he overtook her on the way, and that they came to an agreement to travel together; and I highly commend the method they first took. If all pilgrims, who design to travel together, were to act in like manner, it might be a happy means of preventing future jars, and they would

would walk much more comfortably than they many times do ; and in particular, than the other pair, you told me of. But, Mr. *Careful*, this story is but one against two, which, you know, is not an equality, and perhaps this is not to be paralleled ; pray did you know, or ever hear of such another pair as these last were ? or were they the only ones that lived so happy together ?

Care. No, no ;— they were not the only ones that were of this stamp. You know that there is nothing in nature but may have its parallel, I knew several that came to our house, who were not much unlike them ; and I dare say, was my master here, he could tell you of many more.

Heph. Well, I am glad to hear that ; but I dare say, that if Mr. *Sincerity* was present, he could tell me of as many, if not more, of the same complexion as the former ones you mentioned : but, upon the whole I think, Mr. *Careful*, that, could I be so favoured, Lord *ISHI* would be the best companion that a pilgrim can have upon the road ; what think you ?

Care. Most certainly, Mrs. *Hepzibah*, he would, and was that to be always the case, all other companions would be less sought after, than they at present are ; but as that is not always the case, I think it not amiss for a person to have such a companion as Mr. or Mrs. *Steady* were, with whom one may freely converse.

Heph. I do not gainsay that Mr. *Careful*, and doubt not but it gave great pleasure to poor Mr. *Love-truth*, that he had a friend with whom he might converse freely, when he was with the last shepherd you spake of. But this leads my thoughts back to something that you before hinted, which I should like to know the meaning of ; travellers, you know, are generally inquisitive.

Care. Pray what is that Mrs. *Hephzibah*?

Heph. Why I remember you suggested that there were upon the *plain*, both *regular* shepherds, and *irregular* ones; pray did your *pilgrim* say any thing of the difference between them.

Care. I think, Mrs. *Hephzibah*, you are somewhat nice in your inquiries.

Heph. Why, Mr. *Careful*, there is a meaning to it, or there is not; I do not take the last, that Mr. *Love-truth* was with to be a very *regular* one, nor do I think that those who followed their diversion, while their *flocks* were wandering at random, to be so; but perhaps the difference may subsist betwixt the *established*, and the *tolerated*, they being in some respect opposite, and no great friends to each other.

Care. I think, Mrs. *Hephzibah*, you are pretty near the mark, for all the *established* to a man, think that the *tolerated* are all *irregular*, and the *tolerated* think that the *established* are so to a man.

Heph. According to that, they are all of them *irregular*, in each other's esteem.

Care. They are so indeed; but however they may think of each other, this we may be certain of, that such whose conduct is not agreeable to the *rules* of the *plain*, may properly be said to be *irregular*, let them denominate themselves by what name soever.

Heph. As that is the case, I doubt we shall find but few *regular* ones amongst them all, by the hints that you have before given: but 'tis to be hoped that the *tolerated*, tho' consisting of various *classes*, had not such thoughts concerning each other.

Care. A *pin* to chuse, by what I could learn; it is very natural, you know, for every one to think himself right; and so, consequently, to imagine,
that

that such as are not like-minded, are wrong ; so I hope you are satisfied concerning what is meant by the *regular*, and *irregular shepherds*.

Heph. Thus far I am, Mr. *Careful* ; but 'tis to be hoped that Mr. *Love-truth* had ground to believe, that some of these *shepherds* regularly observed the *aforesaid rules*, and so were not *irregular*

Care. He was well satisfied that that was the case with the first *shepherd* he was with, and a few more, tho' but a few.

Heph. Well, 'twas a happiness that there were some. But, Mr. *Careful* ; I remember that just now you told me, I had pretty *near* hit the mark concerning this affair, which to me is an indication that I did not quite hit it ; you know a miss is as bad as a furlong ; I am apt to think that you have yet somewhat in reserve ; may I not know it ?

Care. It was the saying of a wise man, *He that encreaseth knowledge encreaseth sorrow*, and should that be your case, you may be as well without this knowledge.

Heph. If it should be so, I shall not blame you, but must be content with what may follow ; but pray, Mr. *Careful*, let me have it, be it as it will.

Care. Well, if you will not be content without it, you must know, that among the *tolerated*, there were some who step'd into the *shepherd's* employ without having the *sanction* of those who were at the helm of affairs ; which procedure, to be sure, was not altogether so laudable as to come forth with their approbation ; now, these were termed *irregular* ones and they were not in connexion with, nor approved of by those who had the power of sending forth according to order, and those who had been regularly sent : so you may now see the distinction between the *regulars* and *irregulars* ; but

by what Mr. *Love-truth* could learn, there were several of these *shepherds*, of various *classes*, who were good proficient in their calling, and were very laborious therein, taking the utmost care of the *sheep*, and *lambs*, feeding them with *wholesome* food, and such like : but notwithstanding this, there was little or no notice taken of them by the *others*, which gave no small uneasiness to our *pilgrim* ; he being not only a lover of *truth*, but also a lover of harmony, especially among persons of this *profession*. He thought, that instead of their being kept at such a distance, the utmost efforts should have been made to bring about a reconciliation, that they might walk together in love and harmony one with another, provided their conduct in all respects was agreeable, which, as he was informed, was the case with several of them.

Heph. Indeed, I am much of Mr. *Love-truth's* mind in this affair, and do not at all blame him for being uneasy, love and harmony being what I delight in — You'll excuse me, Mr. *Careful*, but I have another thing dropt upon my mind, which I should like to be satisfied in ; When speaking of the *established* shepherds, you suggested that some of them had their *pluralities*, employ'd *hirelings*, and but little regarded the *flocks* themselves ; pray, was this the case 'with any of the *tolerated* ? did Mr. *Love-truth* say any thing of that sort ?

Care. 'Twas Mr. *Love-truth's* opinion, that many of them would have liked *pluralities* as well as the *others* ; they having the *fleece* principally in view, as before hinted, but this would be to act repugnant to their *rules*, no such thing being admitted of by them.

Heph. As that was the case, they had no occasion for *hirelings*.

Care.

Care. You may remember, I told you, that some of the *seminarians* were taken in to be as *assistants* to others, and that, you know, is somewhat similar to it.

Heph. If a person, through indisposition of nature, or advanced age, stands in need of an *assistant*, I think it is highly necessary that he should have one; and that in order that the *flock* should not be neglected.

Care. That's true, Mrs. *Hephzibah*, and this our *pilgrim* agreed to; but he thought that if a shepherd had sufficient strength to go thro' his employment, there was none so proper as himself to perform it, and it had a very idle look, for such a one, to indulge himself with an *assistant*? for if he took care of the *sheep* one half of his time, perhaps they might be poorly served the other half, and this, Mr. *Love-truth* thought was the real case.

Heph. To be sure, this procedure was not commendable; but as they did not entirely abandon their *flocks*, as some of the *other* class did, they were not altogether so blame-worthy neither.

Care. Very true; but 'twas our pilgrim's opinion, that, if opportunity offered, many of them would not stick at that neither; that is, if a better *fleece* was proposed to them; and sufficient warrant he had for this sentiment, having not only heard of, but seen such practices.

Heph. As that was the case, I have no more to say.

Care. And this was not all, for within the compass of his knowledge there were several, who, when they had acquired plentiful fortunes, cast off the *shepherd's* employ altogether, which, to him, was an indication, that they never had any business to meddle with it, but pursued it for the sake of gain.

Heph. This was sad, indeed, and I can't say but that I am of Mr. *Love-truth's* mind; for 'tis my opinion, that a *shepherd*, who has a real regard for the interest of the *lord* of the *plain*, and a true value for the *flock*, careth not to abandon the *shepherd's* employ upon any terms whatever, and would be ready to think that some *Woe* would come upon him was he so to do; so, upon the whole, I think 'tis better for the *sheep*, to be destitute of a shepherd than to have such a one as you speak of. This chat brings to my mind the two *shepherds* with whom Mr. *Love-truth* resided when he was upon the *plain*; methinks I should be glad to know whether they are yet alive, and whether *they* continue in *their* places or not: pray, Mr. *Careful*, have you received intelligence from any *pilgrim* concerning them?

Care. Some time after Mr. *Love-truth* left us, a valuable *pilgrim* came to our *ledge*, his name was *Honesty*, and gave Mr. *Sincerity* a particular account of them; I can't say that I can relate all that he said to my *master* concerning them, being not always present when they were conversing about the affair; but, for your satisfaction, I will tell you the substance of what I know of it.

Heph. Well! this pleaseth me wonderfully!

Care. As to Mr. *Faithful*, the first *shepherd*, I had not opportunity of hearing Mr. *Honesty* say much concerning him, only this, that he still continued in his station, retained his honour and integrity, and took the same care of his *flock* as when Mr. *Love-truth* was with him.

Heph. This account, pleaseth me well: and, perhaps, I may hear a good report concerning the second.

Care. I wish, M^s. *Hephzibah*, it was in my power (as coming from Mr. *Honesty*) to give you
you

you the best account in the world concerning him, but to the great concern of the *pilgrim*, my *master*, and myself, it is quite the reverse.

Heph. Surprizing indeed !

Care. And no less surprizing, than true.

Heph. Pray, Mr. *Careful*, what was the matter ? I am impatient to know.

Care. The knowledge of it will afford you no pleasure. Remember the saying of the *wise* man, before-mentioned.

Heph. But let me know it, be that as it will.

Care. Well, if you must know then ; that *shepherd* is turned out of his office.

Heph. Aye ! amazing ! pray Mr. *Careful*, what might be the occasion of it ?

Care. His misconduct was such, that it could not be born with any longer.

Heph. Pray what was the crime or crimes laid to his charge ?

Care. Several things were exhibited against him, but particularly one that is not proper to be mentioned by man without detestation, so not fit to be rehearsed in a *female* ear.

Heph. Oh, dreadful !

Care. Dreadful indeed, was you to know all.

Heph. But, pray, Mr. *Careful*, had Mr. *Honesty* sufficient ground to believe that these crimes were justly laid to his charge ? or was there not in them that accused him, much of the spirit of that monster, *prejudice*, the portrait of which I saw, when I was at your house ?

Care. As to the justness of the charges, I don't remember, that he made the least hesitation about that ; very possibly there might prevail some of that *monster's* temper in some of his accusers, but be that as it will, you know, there is no gainfaying facts ; but Mr. *Honesty* was well satisfied that this was not the
case

case with the greater part of them, they being such as were firmly attached to his interest; and a great affliction it was to them when they were informed of it; and notwithstanding all, they still retain a regard for his person.

Heph. What, were there any of his own house that thus accused him?

Care. Yes, several of them; and 'twas supposed that some others could have done the same, had they declared what they knew.

Heph. A bad affair indeed! But did Mr. *Honesty* think that the accusers were men of probity, that is, could their testimony be depended upon?

Care. By what he could learn, they were to be depended upon to a man.

Heph. Certainly that must cause the thing to appear the more clear; but had the *shepherd* persevered in this evil for any space of time, or was it only of a later date?

Care. By what I could learn, he practised it before he had the oversight of the *flock*, and still persevered therein.

Heph. Oh, horrid! if poor Mr. *Love-truth* had known that, it would have been a greater affliction to him than all his other troubles. But what had the *shepherd* to say for himself when these charges were exhibited against him?

Care. Just the same as an atrocious *criminal* has to say for himself when arraigned at the bar, he flatly denied every charge, unless it was such as were so obvious, that had he denied them, 'tis a quere if he had had one person to favour him; and for these, he most artfully (as he thought) excused himself, tho' the excuse he made, to some, was a very idle one, and so on them had no effect.

Heph. But did he give no tolerable testimony of his

his being innocent, supposing it to be but a feigned one ?

Care. The method he took to make his own character shine, was (as much as in him lay) to defame such as had any thing to say against him ; and in this he had an *excellent* talent, whether he had *truth* on his side or not. Besides, he said, that possibly the thing he was taxed with might happen when he was in a dream, and so not to be accounted for—but such dreamers may I be delivered from !

Heph. I think, Mr. *Careful*, it would have been his wisdom, first to have cleared himself, before he had exhibited charges against others ; and by that means he would have retained his reputation.

Care. Very true, Mrs. *Hephzibah*, but that was entirely out of his power, and, 'tis to be feared, ever will be so.

Heph. Pray what did the other *shepherds*, that were in connection with him, say concerning this affair ? did they take cognizance of it ?

Care. By the account that Mr. *Honesty* gave, this affair was matter of great concern to them, as well it might ; for you know that such things being laid to his charge, might be a means of bringing an odium upon the *shepherds* in general ; and not only so, but what was more material, the *proprietor* of the *flocks* was greatly dishonoured thereby ; and this, you will say, was a bad case. Well, this matter having been reported to the *shepherds*, they, after some space of time, sent *messengers* to this *shepherd*, summoning him to meet them at a certain place, that they might enquire into the affair ; accordingly, he obeyed the summons, and came to them. After inquisition was made, (some of his chief accusers being present) notwithstanding

standing all his evasions, which were many, they found him to be guilty of the fact laid to his charge, and so discarded him from their *society*, as a just reward for the demerit of his crimes.

Heph. I think, Mr. *Careful*, that the *shepherds* acted worthily, and are greatly to be commended. But what will this poor unhappy creature do for the future, as he is cashier'd from his *office*, and discarded from the *society* of the other shepherds?—surely it must be a great concern to him.

Care. By what Mr. *Honesty* could understand, he seems to be but little concerned about it, and rather appears more bold than ever.

Heph. Say you so, Mr. *Careful*! I should have thought that he would rather have hid himself in some place of obscurity, and there spent the remainder of his days in mourning, considering the great dishonour that he has brought upon his profession.

Care. 'Twas his *own* honour and interest that seemed to lie nearest his heart, by what Mr. *Honesty* told me, whilst the honour of the lord of the *plain* was out of the question.

Heph. Well, supposing it was so as Mr. *Honesty* suggested, yet I think it would have been more likely for him to retrieve his reputation among men by such a conduct, than otherwise: you know an humble deportment has a tendency to raise sympathy and compassion, even in an enemy; and as he was so ready with his *evasions*, 'tis a wonder he did not mimic a *show* of humility; by which means he might have got some to favour him, and a future support.

Care. From what Mr. *Honesty* said, he did not want for *craftiness*; in which path it seems as tho' he always walked, and prevailed upon many to engage

engage in his interest ; how long they will continue attached thereto I know not.

Heph. Say you so, Mr. *Careful* ! pray did you hear what methods he took in order to accomplish his ends ?

Care. You remember, I have already told you, that he flatly denied the crimes that he was charged with, and persisted in the denial thereof, calling, as it were, upon heaven and earth to bear testimony of his innocence ; at which, for my part, I make no marvel ; for if a person will commit such crimes, no wonder that he will deny them, and also use all the policy imaginable to induce others to believe in his innocence ; and in this the man was exceeding apt and ready, by which he, with some, gained his point. From what I could learn, no advocate at the bar had a greater talent in making a good cause appear bad, or a bad cause seem good, than he had, and he could tell an untruth in such a plausible manner, and with such a shew of innocence, that 'twas almost impossible for a person that did not know him, and his artifices, to discredit what he said ; and by these means he gained the affections of some who still espouse his cause, though an *unrighteous* one.

Heph. An unrighteous one indeed, Mr. *Careful* ! he appears to me to be one who maketh *lies his refuge* ; which was the case of some that I once read of, who thought that no hurt would come near unto them, whoever else might fall thereby.

Care. That seems to be the very case indeed, Mrs. *Hephzibah* ; the passage you refer to I am not altogether unacquainted with, and think it is very applicable to him ; and, if you remember, it is farther added, *and under falsehood have they hid themselves.*

Heph.

Heph. It is so, Mr. *Careful*, and an awful case that was.

Care. And very probably it is the case of the man we are talking of.

Heph. But what will be the consequence of these things ? surely it must be very awful !

Care. You doubtless remember what was to be the case with those refer'd to. *The bail*, that is, some awful calamity, *shall sweep away the refuge of lies* ; for all the crafts and subtle stratagems that they were masters of, could not screen them from deserved vengeance ; no, it would all of it prove *a bed too short, and a covering too narrow* for them to *wrap* themselves in, in order to hide themselves when the dreadful *scourge* was to be sent amongst them. What will be the case of this person I dare not take upon me to say.

Heph. Nor do I desire to judge him ; yet things seem to look very dark against him. But, Mr. *Careful*, is it not a marvellous thing that he has any one person in his interest, seeing this is the case ? or are they such as are altogether ignorant how matters are concerning him ?

Care. By what I could learn from Mr. *Honesty*, the greater part of them are in a great measure kept in ignorance, or at least persuaded by some (who, for what *ends* I know not, are great sticklers for him) that all that is said against him is mere calumny and falsehood ; by which means the *credulous* part go on, as it were, hood-winked, and so give themselves no farther concern about the matter, and are ready to fly in the faces of such as have aught to say against him. But Mr. *Honesty* was of opinion that if they knew things as they *really* were, their sentiments of him would soon change, these being, for the most part, well disposed people.

Heph.

Heph. But is it not a great pity, that such persons as these should be (and that by appearance willingly) kept under such a deception?

Care. It is so; but perhaps some day their eyes will be opened, and they see things in the same light as others do. By what I was informed, some there are that still cleave to him, who think he is not altogether innocent of the crime he is charged with; but they seem to hope that he has repented of the evil, and therefore they can forgive him. Others think that he being exalted above measure with the flourishing circumstances that he was in, this calamity came upon him, in order to humble him, and they think it has answered the end.

Heph. Had he truly repented of his crimes, and been really humbled on account of them, surely he ought to have been forgiven; but, by the account that Mr. *Honesty* gave you of him, there seems to be but little appearance of either. It is my opinion, Mr. *Careful*, that where true repentance and a genuine humility take place, they cannot but be discovered in some degree or other; and that not only to the person concerned, but also to those with whom he is conversant; but I think there is no evidence of this being the case with the person we are speaking of, inasmuch as he still perseveres in covering his transgressions, by endeavouring to make others believe in his innocence; and his appearing in such an audacious manner as he does, certainly testifies, that he has not a grain of humility in him, which to me is an awful consideration.

Care. It is so, indeed, Mrs. *Hephzibah*, and a disagreeable theme it is to converse about, therefore I should like to have our conversation turn upon some other topic.

Heph.

Heph. As that is your pleasure, Mr. *Careful*, I have something upon my mind to enquire into, which I thought to have done when conversing about the *shepherds*; but your beginning to entertain me with the stories of the *pilgrims* and their fellow-travellers prevented me.

Care. Pray what is that, Mrs. *Hepzibah*?

Heph. Doubtless you remember telling me that there were some *few* of the *shepherds* who did not agree with the others, concerning persons being trained up at *schools*, in order to qualify them for the *shepherd's* office: now I should like to know what reason they gave for their objection thereto? Did not Mr. *Love-truth* mention something about it?

Care. I have already told you the reasons that Mr. *Love-truth* had against such a procedure; and by what I could find, they were consonant with those which the *few shepherds* gave, with this addition, that they concluded such a practice was highly dishonourable to the lord of the *plain*, whose province it *solely* was to *qualify* and *employ* such as he thought proper, and whom he should appoint, to be *faithful* in their office.

Heph. Nor can I say that their reasons were altogether without foundation, it being not expedient for any to *run* before they are *sent*, and to push themselves into this arduous employ, without having the requisite qualifications. But, pray, did Mr. *Love-truth* imagine that those who were not *seminarians*, were, every individual of them, such as were employed in their office by the lord of the *plain*? I remember it was his opinion, that some of the *seminarians* were; for he did not make a doubt of it.

Care. They all of them professed so to be, Mrs. *Hepzibah*.

Heph.



*Agagzibah falls in Wild Street & Breaks both Her Legs - Her Companions leave Her -
an unknown friend comes to Her assistance -*

Heph. That may be, Mr. *Careful*; but professing so to be is one thing, and to be so in reality is another. I should be glad to know what Mr. *Love-truth* thought of the matter.

Care. Then to be plain with you, Mr. *Love-truth* thought that some of them gave but very slender evidence of that being the real case with them; for either their manner of *life*, or the *food* wherewith they fed their *flocks*, gave him some suspicion that they were not employed by the *proprietor* of the *sheep*; this also was one great occasion of his disquiet.

Heph. Say you so, Mr. *Careful*? If that be the case, surely then there was no room for them to take umbrage at persons being trained up at *schools* for the rural employ?

Care. The *rules* of the *plain* were what these *few shepherds* had their eyes upon, and what they purposed to adhere to in all respects; for these directions, they said, were a complete *rule*, or no *rule*;—if they were, they should be followed, if they were not, they might be as well entirely rejected, and so every one follow the dictates of his own mind; and then nothing but confusion could be expected, too much of which they had already experienced.

But for persons to push themselves into the *shepherd's* office is no new thing; some such there were in ancient times, as the lord of the *plain* himself declares. His words are, *I have not sent them, yet they run*: and in after times there were several who followed their example, to serve their *own* purposes, and so no wonder that there are some of the same cast at this time; for the *rules* are still the same as they were then, and as great a regard ought to be had to them as ever, and sure I am that such as disregard them now, will one day see

their evil in so doing, let their pretences at present be ever so specious?

Heph. Well, Mr. *Careful*, since this is the case, I have nothing further to say concerning the affair. But 'tis, to be hoped, that though the *shepherds* disagreed in the *school* affair, yet they lived in amity one with another; for this, you know, is very becoming in persons of their profession.

Care. By what Mr. *Love-truth* observed, this was the case with *some* of them, and *a few* of the *learned* were ready to condescend to such as were not so, esteeming them better than themselves.

But it was quite the reverse with the generality of the *learned* tribe, who instead of behaving in an humble, kind manner towards such of their brethren as had not had the same advantages, (which would have been very becoming) had them rather in derision, looking upon them with a kind of majestic contempt, and esteeming them not worthy of their company, yea scarcely meet to carry their *crooks* and *tar-boxes* after them; so you may easily think that they did not esteem them worthy of the *shepherd's* office.

Heph. But did not this shew a great degree of pride, Mr. *Careful*?

Care. Pride Mrs. *Hepzibah* they did not want; for by what Mr. *Love-truth* could understand, there was not a set of prouder creatures upon the whole *plain*, they valued themselves so much for their learning.

Heph. These things, my friend, wear a bad face,
I only can lament the case:
Tho' better times I don't expect,
The humble *swains* I'll not reject.

Now I saw in my dream, that they came within sight of the lodge to which they were travelling,
viz.

viz, the lodge called *Perseverance*, the sight of which caused *Hepzibah* greatly to rejoice, and notwithstanding her infirmity, and fatigue through travelling, she began to skip like a young roe. In short, her transport was so great, that she had almost forgot her *crutches*, and she began to put forward at a great rate, the which shewed her strong inclination to a speedy arrival at this much-desired place; and Mr. *Careful*, by helping her forward, as much as in him lay, shewed that he was not willing to prevent her; so in a short time they arrived at the lodge.

But before I proceed any farther, it will not be amiss to give a description of it, so far as I had a view of it in my dream. This lodge, by what I learned from Mr. *Intelligence*, who was still with me, is a place of great *antiquity*, its foundation being laid before the *universal deluge*, and built by a very great *architect*, whose name in the *English* tongue is *Free-Love*. It was situated upon a *rock*, which stood so firm that even the *deluge* could not overthrow it. Its outward appearance, to virtuosos and lovers of antiquity, was exceeding curious and very *magnificent*; but as all persons have not the same taste, there were others who had no value for it, but rather looked upon it as a heap of *rub-bish*, not worth regarding: though, for my part, I must say, that I esteemed it as a very *complete* building. Now, as I was informed, this lodge, though hurtful to none, had its enemies, by whom it was frequently *attacked*, and that they endeavoured with their utmost might to *overthrow* it; but notwithstanding all the battering *rams* they employed against it, it was so *impregnable* that all their efforts proved entirely abortive, its *foundation* being on such a *strong rock*, and its walls impenetrable.

This lodge being erected *solely* for the benefit of *pilgrims*, all that came to it, and *lived in it*, were kept in the utmost *safety*, and all the adversaries they had could never *pluck* them out of it. Here they were entertained at free-cost, and were made partakers of all the *immunities* thereof. Two principal persons were appointed to entertain them when they came. The name of one was *True-hope*, and that of the other *Assurance*; each in his turn waited on the comers—but sometimes another person officiated, whose name was *Desire*, a good honest creature, and a great friend to *pilgrims*; but she was not entrusted with the *keys* of several of the apartments which were in this lodge; so that when she only was present, the *pilgrims* could not have a *sight* of them, which many times was matter of uneasiness to them.

I likewise observed that this Mrs. *Desire* was of such a puny disposition, that sometimes she *failed* in the execution of her office, at which times it is easy to conceive that the *pilgrims* were but poorly entertained.

Now I saw that when *Hephzibah* came near the lodge, Mr. *True-hope* being upon the look-out, and seeing Mr. *Careful*, whom he well knew, coming towards the lodge, and a pilgrim with him, he ran to meet them, and with the greatest tenderness saluted them, and with much pleasure conducted them to the lodge.

When they came there, and *Careful* had taken some refreshment, he prepared himself to return to his place, and recommending *Hephzibah* to the care of Mr. *True-hope*, told her, that if she found she had further need of the *crutches*, she might take them with her, if not she might leave them there
till

till they were called for ; and *Careful* returning, *Hephzibah* was secured in the lodge.

The first thing *Hephzibah* was accomodated with in this lodge, was a *warm bath*, to which she was conducted by a virgin, whose name was *Credence*, and bathed therein by another virgin, whose name was *Good-work*, one of the *humblest* creatures that ever I saw.

No sooner had *Hephzibah* entered the *bath* but she found herself greatly refreshed, and her spirits invigorated, insomuch that she had, as it were, forgot the fatigue of the past day's travel ; also the pain which she had before suffered from her bones being broke, was greatly abated ; insomuch that she began to think of throwing her *crutches* aside, seeing she had no further use for them ; for when she came out of the *bath*, she found herself as strong as ever, which caused her to leap for joy.

After this she was entertained with such good things as the lodge afforded, and Mr. *True-hope* having interrogated her about various things, according to his usual custom, she was conducted to his own apartment. in which she rested safely and sweetly ; and she lay in this apartment the greatest part of the time she continued at this lodge.

Hephzibah having had a comfortable night, in the morning when she awoke, began to think of her journey ; but liking her lodging so well, she seemed loath to leave it. As she thus lay indulging herself, she began to muse on her past day's journey ; and recollecting the care that Mr. *Careful* took of her on the road, the stories he told her, and the great usefulness of her *crutches* ;—how she was received into this lodge, and bathed

in the *warm bath*, the cure it wrought upon her, and her being indulged with such a lodging; she broke silence, and sang the following song.

Good *Careful* unto me was kind,
And of me took great care,
Lest I should fall into some pit,
Which might my feet ensnare.

But notwithstanding all his care,
To keep me free from harm,
My *crutches* more supporting were
Than *leaning* on his arm.

The stories he was pleas'd to tell,
To me a lesson are,
Men should not think too highly of
The lovely, charming fair.

Shepherds, 'tis true, they are but men,
If I the truth may speak;
The *nymphs* also, where'er they go,
Their nature is but weak.

But yet, oh! let me ne'er forget
To give *shepherds* their due,
Nor them to *slight* at any time;
Though this is hard, 'tis true.

Poor Mr. *Love-truth* found it so,
As firmly I believe;
The which, no doubt, did many times
His tender spirit grieve.—

What

What father *Honest* did declare
Is sure an awful case !
May this to *swains* a warning be
That they do ne'er disgrace

The noble lord of that sweet *plain*,
Or from him ever slide ;
But of the *sheep* may watchful be,
Whatever them betide.

The pilgrims that did walk in pairs
Are lessons unto me ;
And should I ever with one join,
Oh ! may I careful be

Left I should split upon a rock,
Of which I am foretold,
And meet with troubles in my flesh,
Abiding till I'm old.

But yet, could I a *Steady* find,
I know not how 'twould be ;
Perhaps I might join hand in hand,
With such a one as he.

But hush ! am I not safely lodg'd
Within this place most fair,
And with the treatment I have here,
What *Steady* can compare ?

Am I not healed of my pain ?
The *bath* wrought me a cure ;
And am I not in *True-hope's* bed ?
To me these things are sure.

Oh! let me ever thankful be
 To *him* that built this place,
 And let me never *him* forget,
 Till I have run my race.

And let my grateful songs resound
 Lord *ISHI*'s endless praise,
 And tell his wondrous works around,
 In sweetly-flowing lays.

For he alone can raise the *weak*,
 And those of low degree,
 And he it was that first of all
 From *Nomi* let me free.

After she had sung this song, and reposed herself a little, up she got, dressed herself, and came down into the family, looking as blith as a bird. Mr. *True-hope* and the *virgins*, after asking her how she rested, began to congratulate her on account of her recovery, and she, in return, paid her acknowledgments to them for their favours.

After breakfast she discovered her mind, concerning setting forward on her journey; but Mr. *True-hope* told her, that it might be expedient for her to tarry with them certain days, at least till she had seen such things as he would shew her, in and about the lodge. To this she readily agreed; and indeed she liked the proposal much, as she might very well, having a good house over her head, and good entertainment therein.

After breakfast was over, and they had chatted a little, Mr. *True-hope* takes her into a room in which was the picture of a hideous monster, very large and furious, with a mouth wide enough to de-

your

vour all that came near it, and teeth exceeding sharp ; before it, was the portrait of a dead man, at sight of which, the monster was represented shedding tears in abundance. When *Hepbzibab* had taken a view of this beast, she asked Mr. *True-hope*, what sort of a creature this picture resembled ?

True-hope. This is the exact lineament of an amphibious beast that is found in various parts of the globe, which lives by preying upon other creatures; but its favourite diet is human flesh, which was the reason that the painter drew this dead man before it, and it is represented shedding tears, because it is reported, that when this creature finds the body of a man cast upon the sea-shore, it first sheds tears over him, and then *devours* him, in order to satisfy its voracious appetite.

Heph. And pray, sir, would it not serve a living man so too, was it to find one ?

True-hope. No doubt of that, if it had him in its power ; but you know that a living man might make use of his heels, and possibly make his escape from it.

Heph. Very true, sir, he might so ; but I hope that I shall never meet with such a monster in my travels ; if I should, I think that I should stand but a poor chance.

True-hope. It will be well, *Hepbzibab*, if you do not ; and perhaps you may not ; but it is very probable you may meet with some persons in your road, whose *disposition* is not much unlike it, and this will not be very agreeable to you.

Heph. But not such who are *pilgrims*, sir, 'tis to be hoped.

True-hope. Yes, *Hepbzibab*, among such who are pilgrims, at least who call themselves so, and are looked upon by others to be really such.

Heph.

Heph. Dear, sir, that is a bad case indeed ! but pray, sir, explain yourself.

True-love. Why, *Hephzibah*, I will tell you ; there are many who pass for pilgrims, and whilst you are in their company, you would take them to be really such ; and may perhaps speak very freely to them, judging them to be of one heart with yourself ; if it happens, that any thing troubles you, you will be ready to unbosom yourself to them, in order to ease your mind, and perhaps to get their advice, be your case what it will, and glad are you to have a friend that you think you may speak your thoughts freely too. Well, whilst you are thus opening your mind to them, they will be all attention to what you are relating, and, like this beast, their mouths will, as it were, be wide open to catch all you say, and they will seem to sympathize with you, and pity your case ; and also, like this creature, perhaps, shed *tears* of compassion for you ; and if you are speaking by way of complaint of any person that you think has injured you, 'tis much if they don't likewise speak of somewhat against them, which you before knew nothing of ; by these means they will *draw* from you all that is in your heart, thinking that you have with you a real friend ; but, after they are departed from you, the first opportunity they have, they will make use of all that you have said to your prejudice ; and although they may speak only the *same* words, as you did, to those with whom you are at variance, yet they will deliver them in such an *accent*, as will cause what you said to bear a quite different sense from what you desired it should ; so that instead of reconciling things, they add fuel to the fire, and blow up the coals of mischief ; which conduct I think shews a spirit pretty similar to the *spirit*, and temper of this beast.

Heph.

Heph. Indeed, sir, I think so too ; the tears of such folks are much like to the *tears* of the *crocodile*, which I have heard of ; is this the creature, sir ?

True-hope. You have just hit the mark, *Hepzbibab*, and I think that the comparison is not in the least unjust.

Heph. Really, as this is the case, one knows not *who* to speak one's mind to !

True-hope. Indeed, *Hepzbibab*, you do not ; and my opinion is, the less company you have, the greater will your tranquillity be, unless your lot is to meet with such pilgrims as are *truly* faithful, some such are doubtless to be found, but it is very seldom that you will meet with them.

And it would be well if I had no occasion to give you a hint concerning another set of professed pilgrims, which, in my time, I have observed, I mean such, as when you first have an acquaintance with them, will behave towards you in the most affable manner, especially, if they have any view of your being profitable to them with regard to their secular interest, and so long as this is the case, you will be greatly caressed by them, and, perhaps, they will be forward to do you several good offices, if they can without giving themselves much trouble ; but should it happen that your ability will not admit of making them their desired return, or should you favour another with such things as they expect from you, you may be assured they will behave as shy to you as before they were free, and no more good offices must you expect from them, no, hardly a good word, or a pleasant look.

But should you, my dear, in the course of your *pilgrimage*, chance to meet with any of this stamp, be sure that you behave wisely towards them ; take heed that you *render not evil for evil* ; let your usual freedom toward them still continue, and be always
rea-

ready to serve them if it be in your power, and by such a conduct you will prevent their having any just reason to speak evilly of you to others ; and it may, in the end, terminate in their own reproof, and do them good.

Heph. Sir, I am sorry that any who wear the *pilgrims* garb should be of this dark complexion, and hope I shall never be of such a disposition ; I return you thanks for the caution that you have given me, and desire that I may always observe it ; for sure I am, that it would not be right in me to care for or shew favour to others for the sake of my own private interest, but I should do it purely because they are *pilgrims*, and the followers of my Lord ISHT.

True-hope. I am glad that you are of this mind, your persevering therein will give me and the rest of your true friends the greatest pleasure. Perhaps you may remember an old saying, *viz. If ye know these things happy are ye if ye do them.* Well, as this has been an acceptable lesson to you, it may not be amiss, if I just give you a hint concerning another sort of professed pilgrims, in order that you may not be disappointed, should you at any time fall into their company. These are such, as though they profess to be enlisted under the banner of ISHT, and to be for him and none other, yet you will seldom hear them say any thing about him, either of his excellencies, or the great things he has done for them, and will do for them at the last : should you, when in their company, bring such a topic upon the carpet, 'tis ten to one if you have one to second you ; and if you have, yet the subject is soon dropped, and any thing else started to afford matter for conversation, and employ the time present, which, perhaps, may not be very acceptable to you.

Heph.

Heph. This is no pleasing thought, indeed sir ! very different from the account I have heard of the followers of ISHI in former times ; it has been said concerning them, that they *spake often one to another* about him, no doubt about the great deliverances that he had wrought for them, and how he had kept and *preserved* them, in their travels, and so on.

True-hope. Yes, *Hepbzibab*, there is such an account indeed, and this practice was well pleasing to him, and they were had in *remembrance* by him for so doing ; and, surely, there cannot be a more agreeable, or more profitable topic of conversation, for *pilgrims* in the world — But I have yet another class of professed pilgrims to delineate to you. These are such, who, on your first acquaintance with them, will appear to be some of the most humble creatures upon earth ; and it may be, you will not discover them to be otherwise for a considerable time ; but if ever you happen to touch them in a tender part, (tho' you may have no design to give them any umbrage) they will discover themselves to be some of the haughtiest beings under the sun, and no favour or friendship must you ever more expect at their hands — I might also give you a hint concerning some *pilgrims*, who, at times, will converse with you about Lord ISHI, the land of *Light*, &c. in a most engaging manner, so that you will be delighted with them, and you will imagine them to be nonfuchas, as we use to say ; but at other times you will perceive a great difference in their behaviour ; whether it ariseth from a flow of natural spirits, or being off their watch, I will not determine, but a person who has no acquaintance with them, would imagine by their frothy behaviour, and lax conversation, that they had not a spark of ISHI's temper, or of a pilgrim in them ;

them ; and this, no doubt, will be matter of uneasiness to you, but if you have a convenient opportunity at any time, it will not be amiss if you, in tenderness, lay before them the evil thereof. I give you these hints in order that you may not be discouraged or disappointed when you happen to meet with such persons as I have been describing ; and also that you may the better know how to behave towards them.

After this discourse was ended, Mr. *True-hope* took her to another place, in which was a *fuller*, busy in his employ : he had just then taken a *filthy garment* into his hands, in order to cleanse it ; upon which Mr. *True-hope* bid *Hepzibah* observe the *fuller*.

Whilst she looked on, she observed the various operations the *garment* went under ; the methods which the *fuller* took to *cleanse* it ; also the care he took that it might not be *rent*, or receive *damage* from his hands : she observed likewise how *clean* and fresh the garment was when it came out of the *fuller's* hands, and the *pleasure* he seemed to take in it when finished.

When *Hepzibah* had observed this, she says to Mr. *True-hope*, Sir, may not there be a profitable lesson learned from this ?

True-hope. No doubt, *Hepzibah*, there may, if you have wisdom to improve it in a right manner.

In the after part of the day Mr. *True-hope* and *Hepzibah*, with some of the *virgins*, took a walk into the garden, which was curiously decorated, and in it was good store of such fruits and flowers as the season then produced ; which gave *Hepzibah* great delight.

After they had taken a view of several other curiosities, and made profitable remarks thereon, they

they went towards the extreme part of the garden ; where they found a certain plot of *ground* that was not kept in such good *order* as the rest. *Hepzibah* seeing it, asked the reason why this plot was so much more foul and uncultivated than the other part of the garden ?

True-hope. Why you must know, *Hepzibah*, that the man who has this plot committed to his care, is of a very *drowsy* disposition, and *sleeps* away half his time ; and when that is the case, you know, work must consequently be neglected ; and I dare say, if we search for him, we shall find him asleep somewhere hereabout : so upon searching among the shrubs, they found him sleeping under a *Humberry-tree* ; of which sort of shrubs, in some places, there are *many* ; but the *fruit* they bear has a very nasty disagreeable taste.

True-hope. Did not I tell you that we should find him, if we sought for him ?—this is his constant practice, let what will come of the *plot* committed to his care ; but nevertheless, poor fellow ! he is to be pitied too, for I dare say that, at times, his case is afflicting to himself.

Now I saw that one of the *virgins*, whose name was *Pity*, stepped to him, and jogged him again and again, in order to awake him, and said, that it was *time for him to awake out of sleep*, for *night* was coming on, in which *no work* could be done. But all she could do, or say, was to no purpose ; I think he only opened his eyes and muttered something not very intelligible ; gave himself a shrug ; fetched a yawn ; rub'd his eyes ; stretch'd himself, and down he fell to sleep as fast as ever, not at all considering the danger that he was exposed to thereby.

Hepzibah seeing this, said to Mr. *True-hope*, with a degree of warmth, Dear, sir, this is an idle
creature

creature indeed! why is not this sleepy, *lifeless* fellow put out of the garden, and another that is more *active* placed in his room?

True-hope. That would not be to act according to the rules of this lodge; those who are employed here, never are *discarded* upon any consideration whatever. Besides, you must know that this man was *once*, perhaps, as active as any person that is employed in the garden; and that plot of ground committed to his care, was kept in as good order as any of them all; and it being in this condition now is much to his *own* loss, because the *profits* arising from it are his own; and who can tell but that, in a little time, he may be *recovered* out of the stupor he is now in, and may again be as active as ever.

Heph. Sir, I submit; I perceive that I was too inconsiderate in what I said; the man's case calls for compassion rather than harsh usage. But pray, sir, what might be the cause of this poor man's disorder? the reason I ask is, lest I fall into the like situation myself.

True-hope. You remember I just now told you that this man was once a very active person, and perhaps few excelled him in that respect: he was not only industrious upon his own plot, but he was also ready to lend a helping hand to *others* who stood in need of assistance, and a very useful man indeed he was, inasmuch that great things were *expected* from him; and in this promising way he went on for a considerable time. But as all mankind are subject to disorders of one sort or another; so this man in the height of his activity was seized with a sort of a *lethargy*, which deprived him of that vivacity which he formerly had; and as it grew upon him, the more inactive he became. I think it first appeared from the state of his *own* spot of ground,

ground, there being a visible alteration in it; and then, secondly, by his not being so ready to assist *others* as he had been; and thirdly, by his not being so desirous of the *conversation* of his fellow-gardeners as heretofore. And notwithstanding *means* were made use of to recover him, all was to no purpose; and tho', at times, he was *sensible* of his disorder, and lamented the case he was in, yet it still grew upon him, till it brought him into the condition you now see him.

Heph. Dear, sir! if that was his case, I have great reason to sympathize with him; I well remember how it was with me when I was at the house of Mr. *Sincerity*; and had not an eminent *physician* come to my relief, I might have continued so to this day. Poor man! I pity him much; who knows but the same kind hand that helped me, may one day come here and recover him.

True-hope. Yes, yes, as long as there is *life*, there is *hope*, and we make no doubt but, in time, he will be again restored; but when a person is *entirely* dead, then all hope is lost; which is not this man's case; tho', if I remember right, you called him a *lifeless* creature: but you know that there is a wide difference between a person's being *lifeless* and *drowsy*; the case of the first is irrecoverable, but the latter may be recovered.

Heph. What you say, sir, is very right—I have found it to be so. I give you thanks for the hints you have given me, and hope I shall improve the same.

After this, they went to another part of the garden, in which was a pleasant shady walk. Upon their entering into this walk, they saw a man at some distance from them, walking to and fro therein: the man had a book in his hand, in

which he sometimes read and sometimes seemed to ponder upon what he was reading. But seeing them enter the walk, he withdrew farther off; upon which the pilgrim asked Mr. *True-hope* who and what he was? and what was the reason that he withdrew upon seeing them?

True-hope. He is one that resides in this lodge; he goes by various names, but I call him *Tender-mind*: he has for a considerable time withdrawn himself pretty much from *society*, and his chief pleasure is in employing himself as you now see.

Heph. But from whence doth this arise, sir?—does he think himself better than others? or is he of a fordid disposition? or doth it arise from a hypochondria?

True-hope. From neither of the three you have mentioned; for he is of an *humble* spirit, affable, and also free from any vapourish disorder.

Heph. Is he so? if that be the case, methinks I should like to have a little talk with him, if it might be—do you think, sir, that he would be free to talk with me?

True-hope. Was you to go to him alone, perhaps he might. If you are desirous to have some talk with him, do you step up to him, and we will abide here in this alcove till you return.

Accordingly *Hepzibah* advances towards the farther end of the walk, where Mr. *Tender-mind* still was, reading in the book which was in his hand. When she came up to him, she says, with a chearful accent, you seem, sir, to be well employed.

Tender-mind. It is employment which *sometimes* affords me much pleasure and profit; and therefore I think that I am not to be blamed for pursuing it.

Heph.

Heph. Very right, sir, you are not; and I think it would be well if it was not so much *neglected* as it is by many.

Ten. I have nothing to do with the conduct of others; my business is to follow that which I find to be most for my advantage; otherwise I should be wanting to myself.

Heph. A very good observation, sir; and true it is that if a man acts counter to what he knows would be for his interest, he cannot reasonably expect *prosperity*. But pray, sir, if I may be so free, what is the reason that you take so much pleasure in being *alone*?

Ten. When I am alone I have no one to *disturb* me, neither can I *trouble* others; but I do not account myself *alone* whilst I have this book in my hand, and am perusing it.

Heph. What you say, sir, I acknowledge is very just; but as man was made for society, and, as such, is a social creature, in my mind it conduces much to his felicity to *associate* with his fellow-creatures, for thereby, in many respects, he may gain some improvement; and not only so, but he has it in his power to be *useful* in his generation to others.

Ten. This I acknowledge to be very true; but you know, as every man should have a reason to render for what he does, so I am not without a reason for thus *absenting* myself from *society*.

Heph. If I may not be thought rude, I shall be glad to hear your reason; it may be of use to me in my pilgrimage; for I like to be learning of every one with whom I converse.

Ten. Why then, to be free, I will tell you; not that I think my proceedings are to be a *standard* for others; no, every one ought to be well *satisfied* in their own minds concerning things of this nature. You must know then that in time past I was

a great *lover* of society, and had a strong inclination to *join* myself to a particular one; but about this time, by some means or other, there happened to be a disturbance amongst these *associates*, which arose to a great *height*, and by each of the contenders a great degree of *bitterness* was discovered, and much *partiality* shewn, insomuch that a *separation* was made amongst them; and, by what I could learn, they never united more. Now the hearing of and seeing these things transacted by persons that I so highly esteemed, put such a damp upon my inclinations in the above respect, that I could never more entertain thoughts of *joining* myself to them, judging that it would be more to my *peace* to abstain from them, and continue as I was.

Heph. No doubt but this was a great *stumbling-block* before you, and a melancholy case it was;—but then were there no more *societies* that you could comfortably *join* with besides this one?

Ten. Yes, yes, there were many which, in several respects, I had a great liking to; but among these I found that *animosities* frequently arose, and much *partiality* was to be found; which was a fresh discouragement to me; and not only so, but even the *heads* of these *societies* discovered such *lordliness*, and I was going to say, *covetousness*, that even several of those who were *under* them were much grieved thereby. Now these things put together, with many others that might be mentioned, who can blame me for acting in the manner that I do?

Heph. Indeed, sir, I can't say but these things were enough to discourage you; but I hope, sir, that although you don't join to any *society*, you are no *enemy* to them?

Ten.

Ten. No, not in the least; I am rather a friend to them, and should rejoice to hear of their prosperity, was it upon a *good* foundation.

Upon which *Hepzibah* takes leave of him, and returned to her company, who still waited for her. When she came up, Mr. *True-hope* says, Well, *Hepzibah*, what conversation have you had with Mr. *Tender-mind*? Accordingly, she related to him the whole of their conversation, and said, that she liked the man exceeding well, and wished that he had not such *reasons* for his obscure life.

True-hope. Yes, he is a valuable person, and answers to the name by which I call him, being very *tender* of all his ways and actions; but as to his abstaining from *society* with others, in that respect, I think, he is misled. But come, now let us walk into the orchard, and see if we can find any thing that may be entertaining to you there.

Accordingly into the orchard they went; which was well stored with *apple-trees* of various sorts and sizes, planted with great regularity, which gave the *pilgrim* much pleasure, and the more so because she was a great lover of *apples*.

As she walked about this orchard, she observed that some of the *trees* were heavily laden with *fruit*, others more *sparingly*: at length she came to a *tree*, on which she observed but two or three *apples*; upon which she says to Mr. *True-hope*, I think, sir, that this *tree* is almost *barren*; why is it not taken away, and a *better* one planted in its room?

True-hope. This *tree*, you must know, was once as *fruitful* as any of the rest; and inasmuch as you see it has *some* fruit upon it, and what little it has is very good, it may perhaps, in process of time, be again as *fruitful* as ever, and so turn to some account, whereas, if it be *hewn* down, it will be fit for nothing but fuel: in some seasons those *trees*

you now see so heavily laden, have but little fruit upon *them*; and perhaps a season may come when this *tree* may be as fruitful as those now are. This case, *Hepzibah*, is a parallel one with that of the gardener, whom you would have turned out of his place; the gardener may be restored from his *letbargy*, and this tree to its former *fruitfulness*.

Heph. Dear, sir! I cry your mercy! I see that, through my precipitation, I am guilty of much folly; I remember I was once told that I was but a young gardener, and I think it may as justly be said of me, that I have as little skill in orchery.

As they went farther into the orchard, they came to a pleasant walk, with trees planted in a regular form on each side of it: in the midst of this walk stood a *tree*, which, though it made no great *figure*, was well laden with fruit; but *Hepzibah* thinking it to be an obstruction to the walk, and an incumbrance rather than an ornament, she says to Mr. *True-hope*, Dear, sir, I wonder that a *tree* should be planted in such a place as this!—why it quite *defaceth* the walk; I think, was this my orchard, I should not let it stand here. In answer to which, Mr. *True-hope*, with a pleasant smile, says to her, Do you not observe, *Hepzibah*, how this *tree* is laden with *fruit*? do you see any tree in the orchard that excels it? and is not the *fruit* it bears to be prefer'd to the regularity of the walk? and does not this *fruit* turn to a good account?—perhaps in time you will understand orchery better, and so learn to value good *fruit* more than a *regular* walk.

Heph. Dear, sir, it might be thought that when one has missed the matter twice, one should be aware of a third mistake; but, for my part, I do
little

little else but make mistakes ; I think for the future, I will hold my peace, and say nothing on any subject without understanding it better.

From thence they went to the further part of the orchard, and got to a mount, the which they ascended, and from it, they had an extensive prospect of the country before them ; as they were looking about, the pilgrim observed a person *washing* a garment in a rivulet, that ran on the other side of the orchard wall. She observed that the garment was exceeding *filthy*, and that the person took much pains, and laboured very hard, to *cleanse* it ; but she saw that all he did, was to little, or no purpose ; for the garment (notwithstanding all the labour he bestowed upon it) seemed to be as *filthy* as ever. Upon her seeing this, she said to Mr. *True-hope*, Yonder person's washing that garment, is very much unlike to the *fullers* cleansing his ; —he made his appear without *spot*, or *stain*, but this person the more he washes it, I think the more *filthy* it appears :—pray sir, what can the meaning of this be ?

True-hope. First of all, *Hephzibah*, you see that he has not the same *materials* to cleanse it with, as the *fuller* had. Secondly, If you observe, the *water* in which he washeth the garment, is very muddy, so that instead of *cleansing*, it defiles. Thirdly, The man seems to have no *skill* in what he has undertaken to do : and fourthly, that which the garment is defiled with is of such a nature, that it is impossible for all the *water* in the world, and all the *labour* that can be bestowed upon it to make it clean.

Heph. If that be the case, the man might as well save his *labour*, for all the good he can do ?

True-hope. He may so ; for all his pains and labour will come to just the same as tho' he endeavoured to wash the *Ethiopian* white, who by nature is black.

After *Hepzibab* had observed several other things, the evening began to draw on, upon which they retired into the lodge, where supper was ready prepared for them ; the which was much the same as that the pilgrim partook of at the last place he came from ; at supper their discourse turn'd chiefly upon Lord *ISHI*, and the great *love* he bore towards pilgrims ; what he had *done* for them, and what he would still *do*, &c. Also they talked about the *land of Light*, and the *glories* thereof ; the inhabitants that were in it, and the entertainment they were partakers of ; which, they concluded, would likewise be the pilgrims privilege when he came to join that society : he also discoursed on several subjects of a similar nature.

After supper was ended, the evening was concluded with a *banquet of wine*, of the same sort as that which she drank of, when at Mr. *Sincerity's* ; when they began to be somewhat *merry*, Mr. *True-hope* says to the pilgrim, Well, *Hepzibab*, I understand that you are a good singer, come, now we are together, will you favour us with a song ?

Heph. Dear, sir, who, could tell you that I am a singer ? 'Tis very seldom that I sing, and when I do it is but *poorly* performed.

True-hope. Did you not sing this morning before you came out of your apartment, *Hepzibab* ? Come, come, don't look for so much intreaty ; but they say, good singers always do.

Heph. If I sing, sir, I think it is generally *base* ; for it is very seldom that my voice is *clear* enough to sing any other part.

True-hope. Well, *Hepzibab*, the *base*, causeth the other parts of musick to sound the sweeter ; but as you are so backward to sing, if I sing a song, will you, with your *base*, bear a *chorus* with me ? and perhaps you may know the tune.

Heph.

Heph. I can't promise that, sir.

True-hope. Come, I will sing a song concerning
Lord ISHI, and I dare say you will join me in it.

Mr. TRUE-HOPE *sings.*

Now let my powers all combine,
And every tongue here present join,
With tuneful, and delightful lays,
In sounding forth great ISHI's praise.

C H O R U S.

HEPHZIBAH joins.

With tuneful, and delightful lays,
In sounding forth great ISHI's praise.

Lord ISHI, is the pilgrim's friend,
And will be so unto the end ;—
Let them not fear what man can do,
For to them, he will still prove true.

C H O R U S.

Therefore I'll ever sing his praise,
With tuneful, and delightful lays.

The pilgrim's friend, he ever was,
'Tis true, his *love* it was the cause ;
And he will never them forsake,
Tho' rocks and mountains they do shake.

C H O R U S.

C H O R U S.

Therefore to him, all praise is due,
For he is faithful, just, and true.

Lord ISHI, is most wondrous fair;
Ten thousands with him can't compare;
Nor all the sons of human race
Can equal his most lovely face.

C H O R U S.

Let ISHI's praise be sounded high,
Even far above the starry sky.

Lord ISHI's mouth it is most sweet,
When I him meet, in house or street;
He is the choicest, *fairest* one,
That eyes have seen, or men have known.

C H O R U S.

This is my *love*, this is my *friend*;—
Oh! may I praise him without end.

When the song was ended, Mr. *True-hope* says to the *pilgrim*, I thought, *Hephzibah*, that you would chime in with me in this song, and I think you bore a pretty good part.

Heph. Indeed, sir, you chose my favourite topic; and now I am in the mood, (which by the way, happens but seldom) give me leave to add a verse, or two; and do you bear a *chorus* with me, to which *True-hope* agreed.

HEPHZIBAH

HEPHZIBAH sings.

Lord ISHI, he did pity me,
When in the depths of *misery*,
Involv'd was I, in a sad *fall*,
And in the midst of *Nomi's* thrall.

C H O R U S.

Mr. TRUE-HOPE joins.

But he in love did visit me ;
Oh may I ever thankful be.

To me, Lord ISHI, he was kind,
When in this *state* he did me find ;
He heal'd the *wounds* that *Nomi* gave,
And RANSOM'D me, who was a *slave*.

C H O R U S.

May I adore him for the same,
And ever praise his worthy name.

He took me from my *native* home,
In *pilgrim's* ways caus'd me to run ;
And of my *raggs* he stripp'd me,
Then *cloath'd* me with these *robes* you see.

C H O R U S.

May I adore him for the same,
And ever praise his worthy name.

Lord ISHI, he did guide my way,
From which poor I, was prone to stray ;
And from my foes deliver'd me,
And brought me to this place you see.

C H O R U S.

May I adore him for the same,
And ever praise his worthy name.

Lord

Lord ISHII, will still *constant* be,
 Unto this worthless creature, me ;
 His *love* on me does not depend ;—
 Oh may I love him without end.

C H O R U S.

And may I ever him adore,
 And love, and praise for evermore.

This she sung with such an elevated spirit as rais'd the admiration of all present ; — upon which, Mr. *True-hope* says to her, Well, *Hephzibah*, I think, you have now sung the *tenor* instead of the *bass* : from this time complain no more of your bad singing.

Heph. Really, sir, it is but very *seldom* that I am in a singing humour ; but I think that the good company I am in, the *wine* I have drank, and the song you sung, has animated me thereto ; it will be well if I don't suffer for being so merry : I remember a saying, *after mirth comes sorrow*, and perhaps that will be my case.

True-hope. It is not at all impossible it may be so ; but I remember another saying : *Tho' sorrow may continue for a night, yet joy shall come in the morning* ; which will make you ample amends.

The evening being spent in this agreeable manner, this night *Hephzibah* was conducted to Mr. *Assurance's* apartment, which was preferable to that of Mr. *True-hope's*, and which was exceeding delightful to her ; here she rested incomparably well, and in the morning seemed very *loath* to leave the room.

The next night she was again *reduced* to Mr. *True-hope's* apartment ; and I think she had no
 reason

reason to grumble ; but my *lady*, truly, did not at all seem to *like* it, from which I learnt the truth of that saying : *The more people are indulged, the more they expect it.*

Some time after this, I observed that *Madam* look'd very dull and out of temper ; and, on enquiry, understood that the preceding night she was obliged to lodge with Mrs. *Desire*, which I found she did not at all approve ; but I thought that that was much better than to wallow in her street, in the town of *Forgetful*, or lodge at the *Peacock* with Mrs. *Pride-of-life* and the rest of her crew. However, after she had taken a breakfast with two of the virgins, whose names were *Comfort* and *Experience*, she seemed to be somewhat chearful again ; and so the rest of the time she sojourned here, she lay in her first apartment ; and I think she was highly favoured.

Afterwards she told her thoughts of departing to Mr. *True-hope*, who did not at all discourage her therefrom, but encouraged her as far as in him lay ; and the next morning she went away, after paying her usual compliments for civilities received, leaving her *crutches* till Mr. *Careful* should send for them.

At her first setting out from this place, she had a very good road, and went on her way, ruminating upon what she had seen, and how she had been entertained where she had been. At last she broke silence, and sang the following song.

In *Perseverance* lodge
 How I have treated been,
 Also the wonders that are there ;
 The like is seldom seen.

The

The *bath*, that lovely *bath* !
 On me a cure it wrought,
 And when I lay on *True-hope*'s bed,
 How *pregnant* was my thought

Of things that had been past ;
 And, oh ! how loth was I
 To turn out of that downy bed,
 Where I did sweetly lie !

But oh ! the *crocodile*,
 Amazing to behold !
 Yet more amazing it was still,
 When *True-hope* to me told,

That there some pilgrims are
 Of this foul *monster*'s stamp ;
 And much concern it to me gave,
 Which did my spirits damp.

How awful is the case,
 That there such pilgrims are ;
 Surely *through them*, instead of peace
 There must arise a war.

In temper like to them
 Oh, may I never be ;
 But may I always study peace,
 Till *land of Light* I see.

The *steward* I lament,
 And pity much his case ;
 But yet a pleasure 'tis to me,
 That he's in yonder place.

The *fuller* at his work
 A lesson is to me ;
 And as the garment he did cleanse,
 May I so *cleansed* be.

May the *lethargic* man
 A caution to me be,
 Lest I forget the road I'm in,
 And *slumber*, as did he.

The case of *Tender-mind*
 Is still upon my heart ;
 It would be well, were there no truth
 In what he did impart.

The *apple-trees* also,
 Which in the *orchard* grew,
 How full of *fruit* were some of them,
 When others had but *few*.

The tree *irregular*,
 Which did the walk deface ;
 But, had I more maturely thought,
 It did it rather *grace*.

What on the mount I saw,
 I do remember yet,
 The *robe* that could not *cleansed* be,
 May I it ne'er forget.

But, oh, that gen'rous *wine*,
 Of which I did partake !
 Imported from the *land of Light*,
 'Twill make the *dumb to speak*.

How

How charming was the song,
 When *ISHI* was the theme !
 How could I but a chorus bear,
 When *True-hope* sung the same ?

With what melodious strains
 We did our voices raise !
 When altogether we did join,
 To sing Lord *ISHI*'s praise.

And how indulg'd was I,
 That night above the rest !
 In *Assurance* lodging for to be,
 'Twas what I *liked* best.

But what a fool was I
 To murmur in my breast !
 When the next night I came to lie
 In *True-hope*'s downy nest.

Why was I not content
 With that room for the night ?
 But, oh ! my pride, it is so great,
 'Twill ruin me outright !

But rightly serv'd was I,
 Tho' did not like my doom,
 When that poor I was forc'd to lie
 In dame *Desire*'s room.

This did much trouble me,
 And greatly I was vex'd ;
 And ev'ry one about me saw,
 How much I was *perplex'd*.

And

And so should have remain'd,
 (Of it I have a sense)
 If that I'd not been entertain'd
 By *Comfort* and *Experience*.

This was the happy case,
 And much *refresh'd* was I;
 But much more so, when I again
 In *True-hope's* bed did lie.

Was not this wondrous kind,
 I so indulged should be?
 Such treatment may I ne'er forget,
 Till *land of Light* I see.

Hephzibah had not travelled far, after she had ended her song, but she was overtaken by one of a very brisk and lively aspect, who, by his *dress*, seemed to be a *pilgrim*. As soon as he came up to her, he asked her whither she was bound? She being apprehensive that he was a *pilgrim*, freely told him, that she was travelling towards the *land of Light*. Are you so, replied he, thither I am bound also; and glad am I that I have overtaken you. Come, let us put on, we may be good company for each other. Upon which *Hephzibah* asked him what his name was? He, in reply, told her, that his name was *Zeal*. Aye, says she, I have heard much talk of you, and glad am I to have the pleasure of your company. So they went on together, discoursing of various things, concerning Lord *ISHI*, the *land of Light*, and the things they had seen upon the road. But all this while, *Hephzibah* did not discover the cheat; for he had only told her the latter part of his name; the

Y

former

former part of it was *Blind*, and so his proper name was *Blind-Zeal*; and, by what I could learn, he had a numerous offspring; but, however, this was undiscovered to the pilgrim, and so they went on chatting together, till such time as they came to the border of the *desert*.

Soon after they got upon this *desert*, they came to a place where many roads met together; and they were at a loss to know which of these roads they should steer their course in, *Hepbzibab* thinking one way was right, and her companion saying that another was.

Whilst they were thus canvassing over the matter, there came up to them a *company* of persons, I think, as many in number as there were different roads; and, by what I could learn, they were of the family of the *Turn-asides*; and though they appeared in different *habits*, yet nevertheless they were of one *tribe*, and *descendants* of one and the same father. Now, upon their observing the pilgrims parlying together and seeming to be at a stand, they asked them what they were debating about, and they answered, that their debate was, concerning which was the right way to the *land of Light*; for as there were so many roads around them, they were at a loss which to take. Oh, says one, if that be the case, *follow me*, I know the way perfectly well; in the road that I shall shew you, you *cannot* err. Says a second, I'll shew you a way that is much *better* than that, if you will hearken to me. Says a third, the way that I can direct you in, is *preferable* to them both——And so, in their turn, said they all, each boasting that the way he knew was the *best*.

Upon the *pilgrims* hearing these various reports, they were much more perplexed than before. But

I ob-

I observed that one of them, whose name I learned was *Party* (and perhaps, should I dream again, I may get the names of the others) this chap kept silence till now; and he seeing the pilgrims in this perplexity, steps up to them, and with a low, insinuating accent, says to them, as I have a great regard for strangers, and you seem to be such, I would advise you not to hearken to what any of these have said to you; for, in fact, if you follow their directions, you may be led into such a labyrinth as you will never get out of; but if you will take the advice that I shall give you, and go the way that I shall direct you in, you need not fear being in the right road. Mr. *Blind-Zeal* hearing this fine harangue, began to be very chearful, and says to *Hepbzibab*, Come, fellow-traveller, be of good chear, this is the only man at last; come, let us take his advice, for I make no doubt but his way is the only one: what say you? will you follow him? To which *Hepbzibab* replied, The man seems to talk very well, I acknowledge; but let us not do things (especially of such a nature as this) too precipitately, lest we repent afterwards; though I confess that I have some inclination to take the way he talks of; but—

Blind. But—but what? for my part, I don't see any need we have to make any hesitation about it. The man seems honest, and what he says is very agreeable. Come, come, don't be too scrupulous neither, lest afterwards you wish that you had taken his advice, when it may be too late.

Heph. As to the honesty of the man, I have nothing to say against it; he may be so, for any thing I know of him, he being a stranger to me; and what he says may be agreeable to you; but as I have already suffered by hearkening to strangers, you cannot blame me for being cautious of what I

do : you know the saying, " A burnt child dreads the fire." But you see here is a way before us, which none of them have spoken any thing of, and if that should be the *right* road, then none of theirs can be so ; and then if we follow them, we shall certainly be led into a snare, the which we shall do well to consider.

Upon this, *Blind-Zeal* turns to *Party*, and told him what *Hepzibah* had said, and asked him what he thought of it ? To which he replied, 'Tis true, that road you speak of, seems to point to the place towards which you are travelling ; but this I will assure you, that if you pursue it, you will be led into many difficulties. You see that this barren desert is very wide, and not a house upon it for the entertainment of travellers ; besides, if you consider how you will be exposed to the scorching heat of the sun, the badness of the road, on account of the depth of the sands, and the excessive heat thereof, you will plainly see that it will be very irksome to you ; likewise, if you should pass over this *desert* in safety, you will be led, at the end thereof, into a *wilderness*, where you will meet with difficulties innumerable ; there you will have not only excessive bad travelling, but you will also be exposed to beasts of prey, of various kinds, as the *lion*, the *bear*, and what not ? You may also be attacked by thieves and robbers in abundance, and (should you chance to travel there in the night) you may fall into some pit or quagmire, from whence you may never get out with your lives : you will also be entangled with snares, traps, and gins, which may put a final period to your journey. These things, with many others that might be mentioned, you will do well to consider : on the contrary, if you will follow me, I will put
you

into a *safe, smooth, and easy* road, where you will find little or no difficulty, and wherein you will meet with good entertainment as you pass along, and be in no danger from any *difficulties*, which you will certainly meet if you take the other road.

Blind-Zeal hearing this plausible speech, and not at all liking the account *Party* gave of one road, but being elated with what he said concerning the other, he steps again to *Hepzibah*, and gave her an account of the whole matter, and told her that, in his opinion, they had much better adhere to this man than venture upon such an hazardous road; upon which poor *Hepzibah* began to listen to what he said, and seemed inclinable to take his counsel; but calling to mind the advice that Mr. *Sincerity* gave her, viz. to take heed to her map when she came upon the *desart*, she instantly plucked it out, and, on diligent search, found that the road she spoke of, and of which no notice had been taken, was her direct road; upon which she told her companion, that she plainly saw that the way this man spoke of, was no more right than the others; and that the road she spoke of was the true one, and in it she was determined to go, signifying, at the same time, her desire that he would accompany her.

Blind. I should be glad to have your company, fellow traveller; but I can't say that I find any inclination to go in the road you talk of, especially as it is attended with so much danger, and full of so many and insurmountable obstacles; and it may be that you are not sure that it is the right one; and if it should be wrong, the case would be bad indeed.

Heph. It would be so, 'tis true; but this I know, that my *map* has never yet deceived me; and therefore why should I question its veracity now? For my part, I cannot; for sure I am, that he that made it was an excellent *geographer*, and as such was well acquainted with this road; difficulties in it, I expect, and tho' I should be surrounded with many, yet, I am persuaded, that I shall be delivered out of them all.

Blind. I have nothing to object against the veracity of your *map*, nor do I call in question the skill of him that made it; but as all mankind are fallible, you may be mistaken, concerning the road you are about to travel in.

Heph. How can I be mistaken, if I keep in the way that my *map* directs me to travel in?

Blind. Ah, fellow traveller, bigotry carrieth persons to great extremes now-a-days.

Heph. I know that the word, bigotry, is a part of the *vulgar* tongue; but I don't remember that I ever heard it explained to my satisfaction yet; I shall be glad to have your definition of it.

Blind. I apprehend, that the word is not so very difficult to define. In my apprehension a bigot respecting the present case, is one that is so strictly attached to his own opinion, that he thinks his judgment is preferable to every body's else, and that there is no way right but that which he himself is travelling in; and these, in short, are my sentiments concerning bigotry, but I do not say you are a bigot.

Heph. If you do not say so, perhaps you think that I am; but if you will give me leave, I will reply (as short as I can) to what you have said concerning this thing. As to a person's being attached to his own opinion, sir, I think there is no room to find much fault with it; for if that was not the case,

case, he would be only a mere pretender to something, when, in reality, he is just nothing at all, a weather cock, *a wave tossed to and fro with every wind*, and so no dependance to be placed on him, of which sort there are many : now when a man is staunch, and abides by what he pretends to, then he is to be depended upon, and not otherwise.

I apprehend, sir, that you are not altogether mistaken in your sentiments concerning *bigotry*, and who the *bigot* is ;—and, as what you have said, is contained in the word, many people are fond of using it, in order to stop others from contending for what is right, which perhaps was your case just now. But let me tell you, in a few words, what my sentiments are concerning this word so much made use of. Sure I am, that no person, who has a right understanding in the *geography* that is in my *map*, and abides constantly by the same, can, with any propriety, be deemed a *bigot*, it being the *only rule* for a *pilgrim* to travel by ; and if at any time he deviates from it, he will certainly be led into a snare, as I myself have often been. Now, a *bigot* is one who pretends to own the veracity of my *map*, as you, just now, did, and also professeth to have a high value for it, when at the same time he never scrutinizeth into the consistency thereof, but takes all upon trust, that he is told by others, or relieth upon a *chimera* of his own brain, without enquiring whether *things are so* as he imagineth or not. This sir, I conceive, is the *bigot*, and such as these, for want of being well established, are continually liable to be drawn out of the way into the path of danger, so do you take heed of what you are about to do.

Blind. For my part, I see no danger at all ; I like the man's talk ; I'm not afraid of his doing me any harm, or that he will lead me into any snare ; and

no doubt but that his way is as good as yours, and if you and I, meet together at last, where will be the odds?

Heph. And for my part I see nothing but danger before you, therefore shall not *cast in my lot* with you, but shall keep in the road that my *map* directeth.

Blind. Well, if this be your resolution, you are at liberty to take your own way, but for my part, I am determin'd to go with this man, for I like him much, and to me, the way he speaks of, is very agreeable, and so I must bid you adieu, for my part, I don't like to lose time.

Heph. Well, if you leave me, take heed that you do not repent it, when you can have no *redress*.

Blind. Every tub must stand upon its own bottom, you know, it will be well if you do not, ere long, wish that you had taken my advice, and gone with me.

Upon which he turned from her, and went away with *Party*, and, as they were going together, I heard one of them say, that she was a *stubborn* creature, and so more fit to be alone than to have company; to which the other replied, aye poor woman, I dare say, she will soon *repent* of her rashness.

What became of *Blind-zeal* afterwards, I must leave; my attention being turn'd upon *Hepbzibah*; but his case brings to my mind an old saying, which we have in our country, namely, that,

“ Birds of a feather, will flock together.”

Hepbzibah being thus abandoned by her companion, set her face towards the *desert*, travelling in the path, in which she was directed by her *map*;
and

and as she went along, her thoughts ran much upon Mr. *Zeal*, as he called himself; and as it is not an uncommon thing to hear people talk to themselves as they are walking the streets, or elsewhere, in like manner *Hepzibah* talked to herself (having no body to talk with) concerning him; what she said, was in effect as followeth.

“ Is it not a surprizing thing, that such a man as this appeared to be, should so soon be seduced and prevailed upon to turn out of the road, and follow one that may lead him I know not where? I hoped, that he would have been a companion for me over this *desert*, and even to the end of my journey — but he is gone — and what will betide him I know not — I fear, I greatly fear, that mischief will befall him; alas, poor Mr. *Zeal*! but come, let me recollect — can I not remember something in his person, features, or dress, from which I might have suspected him? this I remember, however, that he seemed to be a very forward person — but why should I judge him on that account? have I not greater reason to judge, and condemn myself, for being so much the contrary? surely I have — but stop — did not *Feignwell* seem to be full as forward as this man? and did he not forsake me in the town *Forgetful*? he did so, and what came of him, I know not; whilst I, who am no better than he, have hitherto persevered in my journey. Well, but let me scrutinize a little farther into Mr. *Zeal* — as to his dress, I think, by it, he seemed to be a real pilgrim, his outward garment appearing like theirs, what his inward one is, I know not; but I don’t remember to have seen any *armour* that he had about him — alas! poor man, what will be his case, should he be attacked by an enemy? or what use would he have been to me had he kept me company? but to let that pass; was this man sincere,
with

with regard to what he pretended to be ? or did he not impose upon me, by giving himself a feigned name ? he said, that his name was *Zeal*, and, in some respects, he seemed to answer in his behaviour to his name — but now I recollect, I remember, that I have heard of one *Blind-Zeal* — and I also remember that the man was short sighted, is not this the very person ? methinks I suspect that he is ; besides I don't remember to have seen him at the *lodge*, nor did I hear any talk about him there ; why did I not interrogate him concerning this thing ? perhaps if I had I might have found him out — but that is now too late, and the poor man is gone, and I am left to travel over this *desert* alone, and what will befall me in it, as yet, I know not."

Soon after she had ended these reflections, travelling began to be very fatiguing to her, the sun shining extremely hot, and the sands in the road were not only deep, (which was a great obstruction to her) but also very scorching to her feet, inasmuch that she began to be much discouraged ; and had it not been, that she could rely upon her *map*, she would have thought, that what *Party* had said, was true, and that *Blind-Zeal* was right in following him ; but however, on she went, though at a *bea-ry* rate.

As she thus toiled in pursuing her journey (what with the fatigue of travelling, and the excessive heat of the sun) she began to be very *thirsty*, and almost ready to *faint* for want of a cooling *spring* at which she might drink, and quench her thirst ; and though she looked *backward*, and *forward*, to the *right* hand, and to the *left*, in order to find one, not one could she find, upon which, she cried out, as well as she could speak, " Oh that I had to drink of the water, that is in the *fountain* in the *Enlightener's* garden ! or of any of the cooling *springs* which
I drank

I drank of in the road as I came along ! but now, not one drop of *water* is to be found ; alas, for me, what can I expect in this desert, but to die for thirst ? but this I observed that she seemed to encourage herself upon this consideration, *viz.* that she was still in the *right* path.

Now I saw, that as she thus passed along in this *thirsty* and tired condition, she came to a certain great Rock, which was in the way she travelled in, which was a *shelter* to her from the burning heat of the sun ; the *shadow* of it was very pleasant and cooling to her, and was also, to her, very refreshing. As she thus sat regaling herself, she perceived *boney* dropping down from a *clift* that was in the Rock, the which, she tasted, and liking the *flavour* thereof, she eat of it, to her satisfaction, by which her thirst was allayed, and her spirits invigorated ; upon this, she began to look very chearful, and seemed, as it were, to have forgotten all her past toil, and thought that she was now able to encounter any difficulty whatever.

As *Hepbzibah* was thus regaling herself, she heard the voices of some (who seemed to be in the Rock) singing very harmoniously, to which she gave diligent attention ; the last verse of their song, I learnt, which is as followeth.

We in this Rock are safely kept,
We fear no dangers from without ;
This Rock cannot be overthrown,
And none can ever *pluck* us out.

The pilgrim hearing their song, and being somewhat charmed therewith, joined them, and sung the following stanza's.

This

This Rock, to me, now is a shade,
 Within this *weary thirsty* land :
 The *honey* has sustained me,
 When I could hardly go, or stand.

I'm now refresh'd and on I'll go,
 The road direct before me lyes ;
 No danger in it, do I fear,
 Neither the worst of enemies.

Upon which, she again put forwards, and I think, all things considered, at her first setting out I never saw her walk better than now ; but after a while, I perceived, she again began to *flag* ; and seemed to drag on very *heavily*, her *thirst* also returned upon her, and no refreshment could she find from any quarter whatever. Now she again, began to question if ever she should get through this *desert* ; sometimes she thought it to be altogether impossible ; at other times, she would seem to be a little encouraged upon the consideration that she was in the way that her *map* directed ; and also, that as she had before met with supplies in time of extremity, so possibly she might again, *if so be, that there was any hope* that her life should be preserved. The seasonable refreshments that she had met with on the road, she called to mind, and in particular the *honey* that she last partook of at the rock ; but alas, all this administred no refreshment to her *now*, but seemed rather to increase her *thirst* the more, insomuch that she seemed as it were to give up all *hope*, and sometimes thought that she must even lie down and pursue her journey no farther ; but then she would again reflect, that so doing would answer no valuable end, she thought if she lay down, there
 she

she must abide, and *help* herself, she could not, and then, what could she expect but death ? upon this she concluded to endeavour to keep forward as well as she could, and in so doing, she thought that she *could but die*.

Some time after this as she thus passed along, I beheld, and lo she came to a certain *pool*, by the way side, which was filled to the brim with chrystal water, by the *rain* that descended into it ; the sight of it caused the spirits of poor *Hepbzibab* to revive ; but she was much more refreshed, after she had *drank* her fill thereof ; upon the strength of which she again walked forward pretty chearfully, but still longed to be at the farther end of this barren desert.

But before she came to the end of it, her road led her by the side of a high *mountain* ; but this, notwithstanding its height and largeness, proved to be no manner of shelter to her from the heat of the sun ; for as she came near to it, she saw that the mountain was all in an *agitation* ; hideous explosions, like thunder-claps, proceeding from it ; *sulphureous* clouds of smoke issuing from the *top of the mount*, which seemed, as it were, to darken the hemisphere all around, and the same attended with vulcanous *flashes* of fire, which were very terrible to behold ; and indeed, what with the agitation of the mount, the explosions she heard from it, the prodigious smoke and the stench thereof, together with the violent flashes of fire, poor *Hepbzibab* began *exceedingly to fear and quake* : and what was still more terrifying to her, the road that she was travelling in, led her directly by the side of this mountain, and no possibility was there of her going any other way.

This being her awful case, she began to cast in her mind what she should now do ; and, as near

as

as I could gather, her language was to the following purpose.

The thought of going back, says she, I cannot well bear : should I attempt so to do, all the past labour that I have taken may be entirely lost ; besides, should I turn my back upon this mountain, the sulphureous matter, that issues therefrom, may soon overtake me, and I may be destroyed thereby ; and if I venture to go forward, what can I expect but present death ? do I not already hear the thunder bellow, and see the smoke and the flames, with the greatest rapidity, issuing out of the mount ? what can I expect but to be destroyed thereby ?—besides, the mount seems to be in continual agitation, and should it *fall upon me* as I pass along, what will be my wretched case !

The *land of Light* I ne'er should see,
Nor in Lord ISHI's presence be.

Well, what is to be, or what can be done ?—to tarry here will not in the least avail me ; the longer I gaze upon those *terrible* objects, the more I am intimidated : if I abide here, night will soon come on, and what will be the consequence of that ? why, I may be devoured by beasts of prey, and then farewell to poor *Hephzibah* ! —but come, is there no hope remaining for me ? I have hitherto been preserved, and who knows but that I may pass by this mountain in safety ? I'll even cast myself upon that *protecting* hand that has *brought* me to this place ; and who can tell but that I may pass by this *terrible sight* in safety ? As I said before, if I abide here, I may be exposed to death by beasts of prey ; if I am destroyed under this mountain, *it is but dying* ; but if I pass by it in safety,
I shall

I shall live; so I'll venture to go forward notwithstanding all.

Accordingly she made forward to pass by this mountain; but by what I saw, it was with an aking heart and trembling joints. However, so it was that she passed by in safety, and not any of the flashes of fire, nor sulphureous matter that the mountain issued forth, *fell upon her*; only this I observed, that she was much terrified by the noise of the aforesaid explosions, and somewhat annoyed with the stench of the smoke; and glad was poor *Hepzibab*, and so was I, for her sake, that she came off so well.

Soon after she had passed by the mountain, she came to the end of this desert; on which account she was not a little glad, hoping, no doubt, but that the worst of her journey was now past; and as near as I can remember, she had tolerable good travelling for some time; but by-and-by, behold, she came to the *wilderness* before spoken of; and a very extensive one it was; for my part, I could not have thought it to be so large, had I not seen it; and no other way was there for *Hepzibab* to pass according to the direction of the *map*. And in truth the road proved to be a very *difficult* one to her, as in the sequel will appear. But however, when she first entered this *wilderness* she did not seem to be much discouraged, as being, in a measure, *insensible* of the many dangers she should meet with therein: 'tis true the road at its *beginning* was not so irksome to her as afterwards she found it to be.

Well, after she had travelled here some time, her lot was to fall into company with one who seemed to be journeying towards the *land of Light*, and having complimented each other, as is usual for travellers to do, they began to enquire of each other

other concerning the places from whence they came and whither they were bound. *Hepbzibah* having related her story and told him that the *land of Light* was her desired port, the stranger, in like manner told her that that *land* was also the point which he had in view: he likewise told her that the place he came from bordered upon her native country, and was known by the name of *Secure*.

Heph. Aye, aye, said *Hepbzibah*, what so near a neighbour to me as that! pray, if I may be so free, of what family are you?

Stranger. Why, I will assure you that I am of no less an extract than the family of the *Self-conceits*, which is as ancient a family as any in all our parts; and though several other families are diminished, yet ours at this time is very *numerous*.

Heph. As to that, I believe you speak very right; but pray, sir, how long have you left your native country?

Stran. I came from the place where I was born, when I was about fourteen or fifteen years of age; for you must know, my father being in affluent circumstances, and I being his eldest son, he took much delight in me, and being minded to give me a *liberal education*, he sent me to the *university*, which is in the town of *Popularity*; of which famous school Mr. *Morality* was *provost*; under whose tuition I profited above many of my equals; and in this *nursery* of learning I continued, till such time as I had *completed* my studies. During which I acquired the knowledge of most of the liberal arts and sciences, and in particular the *mathe-maticks*; of which art I reckon myself a complete master.

Heph. Well, and of what use is that art to you above others?

Stran.



Hephzibah Shelton, by a Rock in the Wilderness.

Stran. Oh dear ! that is the finest science in the world : by it I understand the nature of the *terrestrial bodies*, their magnitude, the distance they are from each other, and also their various revolutions ; which qualifies me for being a companion for the *wisest* and greatest men.

Heph. It may be so ; but it is altogether out of my sphere ; and of what use can these qualifications be to us as pilgrims ?

Stran. Of very great use ; for by it we know more of the *country* we are travelling to, and also of the *lord* of it, than by any other *science* whatever.

Heph. As to the *science*, I have nothing to object against it ; it may be of use for ought I know. But pray, sir, did you learn what is called *divinity* whilst you was at this famous school ?

Stran. Yes, yes ; and I dare venture to say that there is not a greater proficient in it than myself ; tho' there are some who have been so insolent as to say that I know nothing about the matter ; but yet I could make it appear full as plain as that two and three makes five, that they are a parcel of *illiterate* fools.

Heph. Well, and is not the knowledge of *divinity* much more necessary for a pilgrim than that of the *mathematicks* ?

Stran. For my part, I know no science that is preferable to the *mathematicks*, because, by the study thereof, the mind is greatly *enlarged*, and so, better fitted to entertain high thoughts of the great *creator* of all things ; but no doubt the knowledge of *divinity* is also of singular use, provided it is founded upon a right *scheme*, and also upon right principles.

Heph. Well, fir, and what is the *scheme* and principles that you would have it founded upon?

Stran. Not as some would have it, and who will boldly tell us, that a pilgrim has nothing to *do* as he passes along his journey; which is a *scheme* calculated only to promote idleness, and, if adhered to, will prove very destructive to those that go on pilgrimage. But our *school* teacheth a quite contrary lesson: we say, that a pilgrim must be *up and doing*; that he must be very *laborious*, and not idle away his time, as the manner of some is; and that he must *strive hard* to get to the end of his journey, in order that he may gain admittance when he comes to the *land of Light*; and in this I have been a *good* proficient: now whatever scheme is propogated contrary hereto, must certainly be very pernicious.

Heph. As to the goodness of your *scheme*, I must leave it, and also your proficiency therein; but this I know, that when I fell into the pit, I could not *extricate* myself out of it; and when my bones were broken in the town *Forgetful*, and I lay wallowing in the street, in that condition I must have lain, had not a person come to my assistance; and had I not been *relieved* by the way as I came along, I must inevitably have starved: but to leave this also, pray, fir, what was it that induced you to come on pilgrimage?

Stran. What need have I of any other inducement than those *qualifications* I am possessed of, and of which I have given you an account?

Heph. And do you imagine that those qualifications are sufficient to gain you an admittance into the *goodly land*?

Stran. If *they* do not, I know not what will.

Heph.

Heph. But pray, sir, did you hear any talk about *Nomi* whilst you was at the university?

Stran. Yes, yes, I have heard much of him; you must know he is in great *repute* with Mr. *Morality*, and is much esteemed by him, insomuch that he causeth his *pupils* to study his writings, and reads daily *lectures* to them on the subjects which he wrote; and for my part, I think they are of excellent use.

Heph. As to his *writings*, I have nothing to say against them; but for my part, I suffered severely whilst I was under him; but pray, sir, did you hear or know any thing of Lord *Ishi* whilst you was at school?

Stran. Yes, I have also heard of Lord *Issi*; some will have it that he is the *son* of, and *equal* with the *lord* of the *land of Light*; but others say, (and perhaps they may be right) that he is no more than a servant.

Heph. Perhaps, sir, you misunderstand me, or otherwise you have not attained to the knowledge of the person I spoke of; his name is *Ishi*, not *Issi*.

Stran. Yes, yes, I understand you very well; but as I have an *impediment* in my speech, you will excuse my not pronouncing the name you speak of in a proper manner.

Heph. Why, sir, you can pronounce *Nomi* plain enough, and can say *Morality* very intelligibly; and why may you not as well say *Ishi*? I have heard of some that suffered present death because they could not say *shibboleth*, but *sibboleth*; but I do not say that this will be your case; I wish it may not.

Stran. I am not at all anxious about that, neither have I any reason for it, as I know of.

About this time night began to draw on apace, and no place in the road to be seen where entertainment might be had ; upon which *Hepbzibab* began to be anxious about a lodging ; but the stranger told her not be concerned about that, for he had directions given him to a place, a little way out of the road, where there was good entertainment to be had ; and if she would go with him, she should fare as he did. Now, although she did not much like the man, yet she thought that she might as well accept of his proposal as be exposed to the dangers of the night, and also to the intricacy of this *wilderness* place, and accordingly discovered her inclination to go with him ; and soon after they came to the path he spake of, which was on the left hand of the high way ; but as *Hepbzibab* was turning into this path, in order to follow her companion, her *monitor* struck ; by which she found that she was going into the wrong path, and upon this she instantly turned from it and kept on her road, and her companion went his way.

They had not long parted before *Hepbzibab* was greatly surprized with a dismal shriek, attended with doleful groans, which came from that quarter in which her companion went ; upon this she presently concluded that he was fallen into some pit, or attacked by thieves ; or otherwise that some voracious beast had met with and devoured him. This put her into a sort of a panic, lest it should next be her case ; but yet she could not but, in some degree, rejoice that she was so timely prevented from following him ; and this brought to her mind the kindness of her Lord *ISHI*, in giving her this *monitor*. But however, the case of this man put her upon endeavouring to mend her pace ; but she, to her great distress, found *she*
could

could not ; for she was not only *benighted*, but the road began to be very *rough*, insomuch that she could hardly keep from stumbling ; and not only so, but the briars and thorns (of which there was great plenty) hung so across her road, that she was greatly interrupted in her passage, and by them, together with the badness of the *way*, she was very much *discouraged* ; and notwithstanding she at this time was favoured with the light of the *moon*, she seemed to be under continual apprehensions of falling into some pit or snare that might be in the path she was in. And what was still more terrifying to her, she often heard the *yelling* of beasts of prey as she passed along ; by whom she expected that ere long she should be *devoured*, and in this plight she travelled along, until the next day, without meeting with any *place* to rest herself in.

When the morning came she began to hope that by-and-by she should meet with a place of rest ; but she, to her sorrow, found her hopes proved abortive, and, instead of meeting with a better road, she found it to be more and more intricate ; and as it was in a measure before strait, now she found it to be full of *turnings* and windings, so that sometimes she thought that she was going quite *contrary* ; at other times she imagined that she was going directly *back* towards the *desart* ; which, together with the apprehensions of the burning mountain, was very afflicting to her ; and what was an addition to her perplexity, she, at this time, met with a most violent *storm*, which beat upon her to such a degree, that she could hardly *stand* against it, and no shelter could she find any where ; the more she endeavoured to get refuge from any thing by the way-side, the more wet she received ; so that she was at this time great-

ly *afflicted*, by reason of this *tempest*, and had none present to *comfort* her. But by and by she came to a *covert* in the way ; under which she stood until the *storm* was *over and gone* ; after which there came a fine *calm*, so that she again travelled more comfortably ; and by looking into her *map*, she found that she was still in the *way* ; which administered great encouragement to her.

Now it is to be supposed that, after all this fatigue, she wanted some *refreshment* ; but none could she find any where : upon which she began to be very *faint*, and also to despair of ever getting out of this *wilderness*, and to question whether her Lord Ism had not *forgotten* his promise to her, or whether his love to her was not abated ; upon which, with a melancholy accent, she uttered the following words.

Is Ism's love the same ?
 Sure it can never be :
If it be so, why is it thus
 With me, poor wretched me ?

I in this *wilderness*
 Am thral'd on ev'ry side ;
 Dangers surround me every where—
 Oh, what will me betide !

Here's *sloughs* and deep *quagmires*,
 With *traps*, *gins*, *snare*s, and *nets*.
 With scratching *thorns* on ev'ry side ;
 Oh, how my spirit frets !

Will e'er *deliv'rance* come ?
 And must I still abide
 Within this savage *wilderness* ?
 Oh, what will me betide !

Here's

Here's nothing for to *eat*
 Nor *drink* within my way ;
 Lord I sh^d haste to my relief,
 And help without delay.

As she thus went on bemoaning her condition, she came to a place in the road where she found three beautiful virgins lying on the ground, in a very distressed situation; and, by all appearance, they seemed just ready to expire, and over them stood, weeping, another virgin, whose name was *Truth*. *Hephzibah* seeing this melancholy scene, asked *Truth* who these three were? and how they came to such distressed circumstances? To which she replied, These virgins are three sisters; their names are *Honesty*, *Justice*, and *Equity*; and most beautiful virgins they have been, and have been had in great esteem and reputation among mankind; but of *late days*, by some means or other, they have been much *slighted*, and few there are who care for their company, or even suffer them to come into their houses; insomuch that they were obliged to shift for themselves, and to get entertainment where they could find it; and at length it was their lot to come into this *wilderness*, where they are likely to share the same fate with three other sisters, who were related to them, viz. *Love*, *Pity*, and *Tenderness*; who sometime since made their exit not far from hence. With these words she wept bitterly; and as *Hephzibah* was of a tender disposition, the scene drew tears in a plentiful manner from her eyes; and the more so, as she thought herself also to be in a *perishing* situation, because she could meet with no *sustenance* in the way.

Z 4

Hephzibah

Hephzibah not being in a capacity to relieve these poor *indigents*, with a sorrowful heart, left them, and kept forward as well as her circumstances would permit ; but I observed that it was at a heavy rate, she being *faint and hungry*, and no refreshment could she find, so that she now thought her case was far worse than when she was upon the desert. And by-and-by her spirits were quite sunk, so that she concluded it was a vain thing for her to pretend to go any farther, or ever to expect to get out of this *labyrinth*, or to think or hope that she should meet with any more *refreshment* ; and in this despairing condition she laid herself down upon a bank by the way-side, as one whose *hope* was entirely *perished*.

As she lay in this melancholy situation, a person came up to her, who was no friend to such as are real pilgrims ; if I remember right, his name was *Discredit* ; but this I well know, that he was a very ill-favoured creature, and of a disposition most cruel, I think that I shall not soon forget his aspect ; and I don't know but that poor *Hephzibah* had rather met any of the *monsters* of the *wilderness* than him ; but however, so it was, that as soon as he came to her, he immediately laid hands upon her, and carried her into a dark *cell*, or *cave*, which was by the way-side ; and when he had *manacled* her, he shut and *locked* the door upon her ; so that it is easy to judge what a distressed situation this poor traveller was now in.

She being shut up in this dark and gloomy place, it is to be supposed that her distress was exceeding great, (though not to be fully known but by those who have been in the like circumstances) and all that she could do was, to bemoan the
the

the case she was now in ; and as near as I can recollect, the substance of her lamentation was as followeth.

“ Alas for me ! alas for me ! into what a situation am I now brought ! *I looked for prosperity*, but behold, I am brought into the deepest *adversity* ! ——— Is not my case now far worse than when I was under *Nomi's thrall* ? or when deluded out of the way by *Pride* and *Self* ? or when I was walking through the valley of *Darkness* ? or even when I was in the town *Forgetful* ? or when I came over yonder *desart* ? has there been any danger that I have escaped in all my travels like to this ? — surely not ! — Is it possible that any case can equal this I am now in ? What can I expect but that I must inevitably perish ? — Rather than I should be brought to this deplorable state, *why was I not cut off* from the land of the living long ere now ? why did not the fiery eruptions of yonder mountain put a period to my miserable life ? or why did not some beast of prey bury me in its voracious stomach the past night ? or why did not he that brought me to this doleful *cell*, end my days himself ? Had that been my lot, I should now have been *still* and quiet, and have *slept* at rest, and been upon a level with *kings and counsellors of the earth* ; and although this is a desolate place, yet it would not have been at all regarded by me ; but now my case is intolerable ! Was ever any *sorrow like to my sorrow* ! — surely it cannot be. 'Tis true, the case of those amiable virgins (which not long since I passed by) was very deplorable ; but perhaps, by this time, death has delivered them out of all their trouble ; and if not, they have the privilege of being in the open air ; but, alas for me, *I am shut up and cannot*

not come forth! much worse than *I feared*, or ever thought of, is now come upon me, and no prospect have I of being delivered; for which reason *my complaint is exceeding bitter*, and the heaviness of this *stroke* so great, that I cannot possibly express it by my *groanings!* Instead of walking in the light of the *sun*, as heretofore, I am now brought into thick *darkness!* in which, no doubt, I shall end my days; for I am now *enclosed* as it were with *brown stones*, and perhaps, in a very little time, shall be as one that has been *long dead*: I am so filled with *bitterness* that all my former peace and *prosperity* is quite *forgotten* by me, and my strength, and also my *hope* of deliverance, is entirely *perished*; I seem already as one among the *dead*, and like to the *slain* who lye in their *graves* and are no longer had in *remembrance* by mankind;—Am I not bound, and manacled in this darksome cell? and how is it possible that ever I should be delivered out of the same? alas for me! alas for me!”—In these expressions, with much more piercing language, she bewailed the case she was now in; and in vain was it, to cry to him that shut her up in this cell, to grant her deliverance; for he had neither *will*, nor *power*, so to do.

As poor *Hephzibah* was thus lamenting her distressed condition, I observed a person standing by the side of the cave, attentively listening to all that she said; and when she had ended her lamentation, he spake to her in the following manner.

Whoever you are, says he, you seem, by what you have said, to be under great affliction, and I much lament your distressed case; but come, don't give way to these despairing conclusions; you know not but that you may yet have deliverance; *exercise patience*, and instead of drawing conclusions

as you do, *let hope* arise in your mind, and *let your trust* be in him who has already, in time past, wrought deliverances for you. To which *Hepzibah* replied, Ah, sir, what room have I to hope, that I shall ever see the light more? seeing that I am almost dead thro' want, shut up within this direful place, and also fast bound. To which he answered, I acknowledge that your case is bad, and I pity you; but it is not your *wisdom* to give up all *hope* neither, nor to continue here without using your *endeavours* (at least) to get deliverance; come, come, you *must exert* yourself, you should *strive* to get off those fetters you are bound with, how can you *expect* to be released if you do not? and when you have got off your fetters, perhaps by-and-by, you may be able to *get the door* open also. To which *Hepzibah* replied, ah, sir, I find that I have no *power* to do any thing, and I find myself grow *weaker* and weaker; deliverance I do not expect, unless some kind and *powerful* hand open the door for me, and also *cut in sunder the chain* I am bound with. To which he returned for answer, if you will be *barping* upon that *string*, (the which is no proof of your *wisdom*) and will not follow *my advice*, I have no more to say, so fare you well: now for my part (although I was only in a dream) I thought he might as well have said nothing at all; for instead of being a *comforter* to poor *Hepzibah*, he was instrumental in filling her mind with a greater degree of distress, as may be observed from the sequel.

From what this counsellor (*of no value*) had said, *Hepzibah* began to imagine, that she had yet a *little strength* left, and that it was her *duty* to put it forth; accordingly she set to *work* with all her her might, and tugged, and *toiled* amain, in order to *release herself* from her bands; but she found,
that

that all her *labour* was in vain, and that she was spending her time for *nought*; and instead of *loosing* her hands, they seemed to her, to wax stronger, which was an addition to her distress, and again caused her to renew her complaint, After which, she endeavoured to call to mind her former *deliverances*, and the *favours* she had received on the way as she came along; and sometimes, she would seem to take a *little* encouragement therefrom; at other times, she was ready to conclude, that all was no more than a *dream*, or if in *reality* true, yet she thought that, former favours could be of no *service* to her in her present circumstances, inasmuch as they required fresh help; and what was still more afflicting to her, she could gather no *hope* that her Lord ISHI would come to her relief.

In this condition, she continued all that *night*, and a sorrowful one it was to her; the *light* of another day not being expected to be seen by her; on which account, she seemed to discover a great degree of *impatience* and uneasiness of mind; but towards the *dawning* of the morning, she was somewhat more reconciled to her case than she had been; and after having *pondered* over several things in her heart, she began to think, that although she was brought to this extremity, yet peradventure deliverance might yet come, and she *see the light* again; though, in the mean time, she thought, that her *hope* seemed to be *against hope*.

Now I saw, that about *break* of day *Hephzibah* was surprized by a *person* coming to the door of the *cell*, in which she lay, who had overheard her complaint; and *pitying* her case, he resolved, that at all events deliverance out of this place she should have; so he put his shoulder to the door, and immediately *burst* it open, *locks*, *bolts*, and all, giving way before him; after which he went to *Hephzibah*,
and,

and, without asking her, *if she was willing* to be delivered, in an instant, he knocked off her *shackles*, gave her a *cordial*, and then *withdrew* ; and great reason I have to believe, that this person was no other than Lord ISHI himself ; but as he was at this time *covered* with a *veil*, *Hepbzibab* did not know him ; however, she being much revived, cheered and strengthened with the *cordial* he gave her, directly ascended out of the *cell*, and as she passed by the door of it, she smelled the *savour* of a delicious *aromatic spice*, which her kind deliverer, left upon the *lock*, and which was exceeding *refreshing* to her spirits ; and now she called to mind the saying that Mr. *True-hope* told her of, viz. though *sorrow endureth for a night, yet joy shall come in the morning*. And it may well be supposed, that this was a joyful morning to her, considering what she went through the night before.

Well, being thus set at *liberty*, she began to look about, and see if she could find her *deliverer* ; and having sought here and there, but to no purpose, she set forward in the road she was to travel in, as directed by her *map*, well hoping, that ere long she should *find* him in the way, and (every thing considered) she seemed to travel tolerably well ; The *provision* she lived on at this time, was a certain *fruit*, of a nutritive nature that she met with as she passed along, and which was her chief food, during her travels through this part of the *wilderness* ; and sometimes she met with *springs* by the way-side, the *waters* of which, were very reviving to her spirits, and gave her fresh vigour in the prosecution of her journey ; tho' sometimes, she might walk a considerable time before she could meet with either a *spring*, or fruit ; which was very *discouraging*, and at such seasons when her *rural provision* fell short, she

she would be almost ready to despair of meeting with any *more* of the like sort ; tho' by the way, this food, when she did meet with it, was not so *satisfy- ing* to her, as she could desire.

After this, the pilgrim came to a certain *plain*, known by the name of *Little-fear*, and a delightful spot this was ; it being situated in a very agreeable *climate*, neither too *hot* nor too *cold* ; the *air* pleasant and serene ; the plain well watered with purling *streams*, and so, consequently, very *fertile*.

Travelling over this plain afforded the pilgrim a great degree of pleasure ; and she thought, that the *delights* she enjoyed on it, were a full compensation for all the toil and fatigue that she before went through. Here she had every thing that her heart could wish for or desire, that afforded her *pleasure* ; having good entertainment at every house she came to. The *prince* of this country also took *knowledge* of this *stranger*, and upon her bestowed many favours ; which were *brought* to her by three pure virgins, known by the names of *Faith*, *Hope*, and *Charity*, or *Love*, who always attended her with pleasure, at such times as it was the *prince's pleasure* to send them to her, and never did they come empty handed, but always brought such *good things* as *Hephzibah* well liked, and being filled with gratitude on account of the many favours she daily received from the *prince*, she sang the following song.

Oh what a goodly plain
Is this I now am in !
What favours I each day receive !
The like sure ne'er was seen.

I could

I could be well content,
 Still here for to abide,
 The air how clear ! how sweet its scent !
 And chrystal streams do glide.

How kind this noble *prince*
 To me a poor pilgrim !
 Oh ! may I ever grateful be,
 And always value him.

How kind these *virgins* are !
 Who oftentimes wait on me ;
 Oh ! may I ever bear in mind,
Faith, Hope, and Charity.

And, in fact, I believe she spoke the truth in her song, concerning her being content to abide on this plain ; for I saw that she was very loath to leave it, when the time of her abode there was expired. But as she, being a pilgrim, had no *continuing city*, forward she must go, be it ever so much against her inclination.

From hence she journeyed, and came to a part of this *wilderness*, known by the name of *Affluence*. This country, or province, was somewhat *mountainous*, and withal very *hot* ; the air sulphurous, and very few springs of *water* in this part of the country. During *Hephzibah's* abode here, she was entertained at the house of one Mr. *Prosperity*, and, I thought, she seemed to like her lodging well, and her *landlord* too. Here she had a waiting maid assigned her, whose name was *Plenty*, and was much esteemed by her. Visitors she had in an abundance whilst she lodged here ; and presents sent her, day after day, which brought to my mind an old saying, viz. *the rich have many friends ;*

friends ; so it may be supposed that it was brave times with *Hepzibab* now ; and, if I am not mistaken, she had in a great measure forgot her late sufferings upon the plain.

One of her visitors, in particular, would be often in her company ; but there was something very remarkable in him ; for I think he always came *masked*, the reason of which I don't remember that she enquired into, neither did she ask his name ; but this I observed, that she seemed not to dislike his company. Now as I was somewhat dubious of this chap, I had my eye pretty much upon him : and as he was an airy spark, one day being in a gay mood, his *mask* slipped a little aside ; so that I had a distinct view of his squint-eye, and immediately discovered that he was none other than Mr. *Pride*, so that I did not at all envy *Hepzibab* her companion, or the favours she received, during her abode in this place. But I thought she seemed to be much elated therewith, which I could have wished had not been the case ;—one would have thought she might have remembered the time when things were otherwise with her.

It must be noted, that several others had lodgings at this house, where *Hepzibab* was, it being in a *country village*, among these was Mr. *Success*, an eminent *merchant*, Mr. *Avoro*, a tradesman, and Mr. *Rich*, a *clothier* : on these Miss *Plenty* constantly waited, and was greatly caressed by them. I must own, she was a pretty girl enough, only I thought her to be a little upon the *proud* order. These gentlemen, I observed, would be often chatting with *Hepzibab*, and telling her how, and in what manner they advanced in the world. I, says the *merchant*, had but a slender beginning, being a younger brother ; but, through
my

my industry and carefulness, I don't know but that my fortune is equal, if not superior to my eldest brother. For my part, says the *tradesman*, I had little thoughts of arriving to what I now am, being at first a *shop-boy*, to run on errands for half a crown a week; yet, through my diligence and close application to business, I was advanced one step after another; so that now I have enough to live upon, and something to spare, and lay by for my posterity. And, for my part, says the *clothier*, I had no great matters to boast of at my beginning; but, however, *I took* the opportunity to make hay whilst the sun shone, and now want for nothing, I thank heaven for it; and, in their turn, they all spoke to the same purpose, concluding their discourses with this, *viz.* that it is in the power of every one to get *rich* if they will; by which I plainly saw, that these men never thanked heaven for *one farthing*, but *ascribed* the acquisition of their wealth entirely to themselves. But as for *Hepzibah*, she seemed to take little notice of that; her mind, for sometime, being intent upon following their measures, in the prosecution of which she was oft times very much perplexed, and a great incumbrance they proved to her, which brought to my mind another old saying, *viz.* *Those that [will] be rich, shall have trouble in the flesh.*

Now the time coming when she must no longer abide here, but proceed on her journey, she set forward on her way, though with some regret. As she travelled along the road, she began to ruminate in her mind, concerning the many events that had happened to her, during her abode in the aforesaid place, many of which afforded her no pleasant reflections. She also recollected the company she kept, and the visitors she entertained; and, I think, now she was of the same mind with

me, concerning the *masked* gentleman before taken notice of, and saw the *emptiness* and vanity of what the three gentlemen used to boast of. She also remembered what a great scarcity of fresh water there was in this province, and how disagreeable and unwholesome the air thereof was; and, upon the whole, what little real benefit she had got, during her residence there. These things, together with the loss of her precious time, drew many heavy and bitter sighs from her.

Well, as she thus passed on, she came to a part of this *wilderness*, which she must *needs* pass thro', known by the name of the valley of *Adversity*, and adverse enough it was to poor *Hepzibah*, whilst she continued in it. The *air* of this country being exceeding *cold*, it was very disagreeable to the pilgrim, and the more so, because she had so lately resided in a hot climate; and what rendered it more irksome to her, was, she seldom found the *warming* and *cheering* beams of the *sun*, shining around her, as she *formerly* had done; neither could she meet with any springs of *water* that were agreeable to her taste.

In this situation, she travelled on, until she came to a village called *Tribulation*, where she soon got a lodging at the house of one Mr. *Perplexity*, where also she had one to wait on her, whose name was *Penury*; but I plainly saw, that she did not relish her *attendant*, the place she lodged in, nor her *host*; but here, nevertheless, she must abide, during her residence in this valley. Visitors she had in abundance, *viz.* Mrs. *Fretful*, Mrs. *Discontent*, and her sister Mrs. *Uneasy*; Mrs. *Hard-thoughts*, Mr. *Despair*, and his two sisters, Mrs. *Fear*, and Mrs. *Despond*; generally accompanied by their two cousins, Mrs. *Anxiety*, and Mrs. *Distress*,

tress, with several others of the same fraternity ; and it was very seldom that she had not one or the other of them.

Other visitors she also had, *viz.* *Humility*, *Pride*, and *Self* ; concerning whom there was something remarkable ; *i, e.* the first could not bear the company of the two last, neither could they endure the company of the first ; for as sure as ever *Humility* came to visit *Hephzibah*, and found the others there, they would get away ; neither would *Humility* abide with her, if she saw the other two come in ; but I observed that *Hephzibah* much rather chose the company of the former ; though if at any time either of the others came to visit her when it was *dark*, she could scarcely *discern* one from another ; if *Pride* came to visit her alone, he would be mimicking *Humility*, and *Self* would do the same ; but when *Humility* came, she never mimicked either of them ; though sometimes she was in such a situation that she could not *distinguish* one from the other. It is something marvellous that these fine gentlemen should visit her, in such a situation as she was now in ; but as they were her *avowed* enemies, they mattered not where they went, so they could in any measure annoy her. As to *Humility's* visiting her, I make no marvel at that, she being one that is ready to *condescend to them of low degree*, and a pleasant companion she was ; and sometimes she would bring with her three friends, called *Resignation*, *Contentment*, and *Some-hope* ; and glad would the *pilgrim* have been to have had their company at all times.

Whilst *Hephzibah* abode in these lodgings, Mr. *Carnal-reason* came to visit her, accompanied by Mr. *Distrust*, who much embarrassed her ; one telling her, that had she *done* so and so, her case

would have been much better than it was; the other telling her, that now it was in vain for her to expect to see better days, &c. so that she was almost driven to her wits end.

Yet, notwithstanding the troubles she was now in, her lot was to meet with some friends of Lord Ishi, who behaved kindly to her for his sake; but I observed that it was out of their power to do any thing for her, unless it was to entertain her with the *primitive* dish, such as she partook of at the house of Mr. *Sincerity*, the which was a little refreshing to her.

But, through the trouble that the *pilgrim* was now in, one *evening* in particular, I observed she began to be very pensive, fearing all Mr. *Carnal-reason* had suggested to her was certainly true; and that every thing was now making *against* her, and that it was next to an impossibility for her to have deliverance. But in the *morning*, I saw she was somewhat revived by Mrs. *Humility's* coming to visit her, who brought with her Mrs. *Resignation*, Mrs. *Contentment*, and Mrs. *Some-hope*, who, all in their turn, spoke in an encouraging manner to her; and at this time, I think, there was another in company with them, whose name, if I remember right, was Mrs. *Patience*, and a very agreeable companion she was.

Now it must be noted that these seldom made long visits; but I observed that what they said to *Heptzibah*, caused her to look more chearful than usual; and immediately she broke silence, and with an accent that discovered submission to her present lot, she uttered the following musical lines.

Why

Why do I thus complain
 Of this my present case?
 Happy if 'tis not worse with me,
 Before I've run my race.

Ungrateful I have been
 To ISHI, wondrous kind,
 When *Affluence* hill I trod,;
 Let me keep this in mind.

And how did I forget
 The *plain* called *Little-fear*?
 With all the favours I there met,
 Which were to me so dear.

The Lord of that sweet *plain*
 Great favours shew'd to me,
 As did those lovely *virgins* fair,
Faith, Hope, and Charity.

And since this was the case
 With poor, unthinking me,
 'Tis good I should this burden bear,
 Patient and quietly.

But am I not *alive*?
 And is there not still *hope*?
Hephzibah, come, complain no more;
 ISHI's a trusty prop.

This I thought was similar to the saying of a
 man I once read of: says he, *Shall a living man*
complain? a man for the chastisement of his sins?
 But she goes on.

Then be not thou dismay'd,
 Tho' compass'd with this flood ;
 Perhaps, in time, thou'lt plainly see,
 All *worketh* for thy good.

Though troubles me surround,
 E'en in the midst of thrall ;
 When I arrive at realms of *light*,
 'Twill make amends for all.

Chear up, therefore, my soul !
 March tow'rs that blissful shore,
 Where thou wilt dwell, in joys unknown,
 With *ISHI*, evermore.

These last verses she seemed to utter with a degree of chearfulness ; and very pleasing it was to me to hear her. But I observed that when her visitors took their leave of her, a great alteration appeared in her countenance, and she soon returned to her former pensiveness : how long she continued so, I cannot now declare.

About this time, Mr. *Legality*, with others of his *fraternity*, came into these parts, and being informed where *Hepzibah* was, went to visit her ; but, it may be thought, they administered little comfort to her, that being out of their power.

These having sat with her some space of time, and heard her piteous complaints, one of them (I think it was *Legality*) broke silence, and spoke to her in the following manner.

If we essay to commune with thee, says he, wilt thou be grieved ? but who can withhold himself from speaking ? 'Tis true, thou hast done so and so ; but what was thy end therein, but to gain
 ap-

plause? therefore is this evil now come upon thee, for which reason thou faintest, as well thou mayst. Thy crimes now touch thee to the quick, and therefore thou art troubled. I pray thee, who ever perished, being innocent? or didst thou ever hear that a righteous person was brought into such circumstances as thou art now in? Therefore this thy calamity is an evidence that thy heart has not been upright in the path that thou hast been treading in.

To which *Hepbzibah* replied, Oh! that the grief I am now under was truly weighed, and my present distress put in an even ballance! I believe it would appear more heavy than the sands of the sea, and how I shall be able to bear up under it, I know not.—My strength is not as the strength of stones, nor is my flesh made of brass; but I think, to him that is afflicted, *pity* should be shewn rather than *reproach*. When the *pilgrim* had finished her reply, a *second* person spoke to her in the manner following. If thou *wouldest* place thy dependance upon Lord ISHI, and make thy *request* known unto him, things would certainly be otherwise with thee than now they are; or if thou hadst been *pure* and *upright* in what my brother before spoke of, surely Lord ISHI would concern himself for thee, and deliver thee out of all thy troubles, and thou *wouldest* have a different habitation than what thou now hast; and though thy beginning was but of little importance, thy latter end should greatly increase.

To which the *pilgrim* replied: For my part, I have not any thing to plead in my own behalf, nor have I any thing to urge, whereby to justify myself: I know that I have acted perverse enough, as well as any of you can tell me, and am not, in that respect, inferior to you; but do you think

that if Lord ISHI was present, he would speak to me in the manner you do? No, he would not; the words that he would speak to me, would put *strength* into me, and he would deliver me from all that rise up in judgment against me; therefore this behaviour to me shews your folly. But tho' Lord ISHI be not present with me at this time, yet he well knows the way I have taken, and the case that I am in, and I have yet some hope left, that I shall one day come forth from this situation, as *gold* refined. I was forewarned by Lord ISHI, that difficulties would lie in my path, which, perhaps, at that time, I gave little credit to; but though they are now come upon me, and I am surrounded therewith, yet it is no more than was *appointed* for me, and has not happened on account of neglecting to do so and so, as you suggest.

To which a *third* answered and said, *Vain man would fain be wise*; and, indeed, there are many now-a-days who think themselves wiser than their *teachers*, of which number you seem to be one. But wast thou made before the hills? Hast thou heard the secrets of heaven? How camest thou by this knowledge? What knowest thou that we know not? What understandest thou that is not in us? but thou art like to one that uttereth *vain* knowledge, and filleth his *belly* with the *East wind*, and casteth off *fear*, &c. But if thou *wilt* prepare thy heart, and *stretch* out thy hands towards Lord ISHI, no doubt but he will yet be gracious to thee. If iniquity be in thy hand, *put it away from thee*, and *let* not wickedness dwell with thee, *so* shalt thou lift up thy face without fear, and forget thy misery, as though it had not been: but if thou wilt persevere in acting in the manner thou hast already done, then must thou expect what will necessarily follow.

To

To which the *pilgrim* replied, many such things as these I have heard ; *miserable comforters* are you all ; but were you altogether to hold your peace, it would be your *wisdom*, for ye are all *physicians of no value*, seeing you understand not my case, nor the reason why I am brought into it ; and therefore, you know not how to prescribe a medicine for my relief. No doubt, but that I could speak in the manner ye do, was I speaking to one in my soul's stead, and could heap up words against him as ye do against me ; and in the manner ye do to me, could shake my head at him, and tell him that he is a *hypocrite* as ye insinuate I am, but that should not be the way that I would take with such a one ; No ; I would rather endeavour to administer strength to him by the words of my mouth, and by the moving of my lips, I would endeavour to assuage his grief ; and were you my real friends, as ye pretend to be, if ye knew how, this is the method that you would take with me. — After several other things had past between them of the like sort, they left off speaking to her, and went their way. And from what has been related, it evidently appears that the character she gave them was a just one, *viz.* miserable comforters, for such they were to her : and 'tis my opinion, that *Hepzibah* was glad when they left her. — The manner how she got out of this *vale*, perhaps if I dream again, I may give an account of ; but I am ready to think it was in a way little expected by her. And I think the account that has been given needs no explanatory notes, at least not to such as have been in the like circumstances, and ready to say with my *pilgrim*, *there is no sorrow like to my sorrow.*

One event, which I saw in my dream, had nearly slipped my memory, and lest I should forget it again,
I will

I will now relate it ; as *Hephzibah* was travelling through this *desert*, who should come up to her, out of *Profession-lane*, but one Mr. *Vain-confidence*, who seemed to be all air and spirit, as we say.

This man directly joins in company with the *pilgrim*, and began to ask her, how far are you going fellow traveller ? and to what place are you bound ? &c.

Heph. You see, sir, I am travelling through this *wilderness*, in which I have met with many perplexities ; and many more I must and do expect ; but am bound to the *land of Light*, where I hope, to arrive, in safety, which will amply recompense me for all my toil.

Confidence. Glad am I of such a companion, for I am bound there, that being my desired port. You say you hope you shall safely arrive thither, but I am confident that I shall, when I have run my race. Here he began to talk away grandly concerning the glory of the place, and the immunities of it ; also about Lord *ISHI*, who was king thereof ; of the excellency of his person, and how he was carested and attended by the inhabitants of the *land of Light* ; what favours he confer'd upon them, and the great love he bore to *pilgrims*, with many other things of the like sort, and in fact, it somewhat startled *Hephzibah* to hear him talk in such a manner, she thinking herself to but a mere fool, in comparison with him ; and withal, she began to cast in her mind what a valuable companion she had met with, and what a help he might be to her upon the road, as well as a defence to her against a *dog* or a *bear*, or any other beast of prey.

But one thing seemed to stick upon the pilgrim's mind, which she was determined to interrogate him about

about, and accordingly addressed him in the following manner.

Heph. As we are thus happily met, are travelling the same road, and bound to the same place you will not be offended if I ask you such questions, as I may have upon my mind.

Con. No, by no means; I shall esteem it a pleasure, and had much rather you use freedom than not.

Heph. The thing that I at present have upon my mind, is, your speaking concerning *assurance*, that you shall safely arrive to where we are bound; whereas, I can do little else but *hope* that it will be my happy case.

Con. A person may *hope* when he is in deep poverty, that he shall one day be very rich; another, that is starving for want of bread, may *hope* that ere long he shall have plenty of it. A third, that is extremely sick, may *hope* that in time he shall have perfect health; and, after all, these hopes prove entirely abortive; the poor man may continue in his low estate, the hungry man in his starving circumstances, and the sick man die in his sickness. In like manner a traveller on the road may *hope* that he shall come safe to his journey's end, but may die before he reach unto it, as frequently has been the case. Now for a person to be well *assured* that he shall *persevere* to the end of his journey, this causeth him to travel with spirit and life, but the contrary, if he only *hopeth* it, will be his case.

Heph. What you say, sir, in some respects, must be granted, but with regard to the way we are now in, (which you know is the king's high-way) may not a person safely arrive at the *land of Light*, notwithstanding he only *hopes* he shall so do?

Con. I don't deny but that may be the case, but such a one will travel at a poor hobbling rate; the least difficulty he meets with, he is ready to think he shall never get over.

Heph.

Heph. This discourse of yours, sir, would be very discouraging to me, had I not seen in an ancient record (in which this way is much treated of) the word, *hope*, frequently made use of; such as, *If we hope for what we see not, then do we, with patience, wait for it.* Again, *If in this life only we have hope in ISHI, we are of all men most miserable.* Which passages indicate that he who penned them, preferred *hope* before the *assurance* you talk of; and not only these two passages, but many, bearing the like import, might be produced, were it needful; which gives me encouragement still to *hope*, although I have not that *assurance* which you say you have.

Con. The record you speak of, I am well acquainted with, and do acknowledge those passages you mention, with many others, are there recorded; but the same writer, in the same record, speaketh also of an assurance, such as the *assurance of faith*, and that in more places than one; which signifies an assurance of a person's perseverance to the end of his journey. And in another place he speaks of a *full assurance*; which expression is still more strong; and those who attain to it must certainly go on their way with greater alacrity than such as have only a dull *hope*.

Heph. These passages you refer to, I have read; but do conceive that neither of them relate to an assurance of a person's safe arrival at last: the two first you mentioned rather seem to refer to a person's assurance that Lord ISHI is; of the great love he has for *pilgrims*; what he has done for them, and what he will yet do for them; and that whilst they are upon the road, they are his peculiar charge. As to the last passage, I think it regardeth neither the one nor the other; which I gather from what is said before. If you have maturely consulted the

the record, the writer of it had before been speaking of some who had professedly been in the road, but had departed from it ; which, by the way, might serve to clip the wings of that assurance you talk of. But, addressing himself to others, he says, *we hope better things of you, &c.* and then exhorts them to use the *same diligence* as they had before done, in *administering* to the *necessities* of their fellow *pilgrims* ; their perseverance in it would evidence, not to themselves only, but to the writer and those who were concerned with him, their being true pilgrims ; and not only so, but their hope concerning them would be so confirmed, that they would have a full assurance that they were true *pilgrims* ; and I must tell you that none can have a certain *assurance* of their *perseverance*, but as they continue travelling in the *king's high way*.

Con. You may put what gloss upon those passages you please ; but the writer himself was assured that it would go well with him ; he confidently says, *henceforth is laid up for me a crown, &c.* and why may I not say so too ?

Heph. 'Tis true, he did say so ; but he also said, *that he had fought a good fight, &c.* which preceded his *assurance*. Not only so, but it is well known that this writer was one of the greatest men that ever travelled the road, a star of the first magnitude, and one of Lord Ishi's amanuenses : he likewise had a great undertaking upon his hands, and great trials to encounter with, more than any one had before or since his time ; therefore it was necessary that he should have an assurance of his happiness in the long run, in order to bear up his spirits under the many calamities he was exercised with ; tho' I am far from denying that other persons, upon some particular occasions, or at certain times,

times, may have this *assurance* ; but I apprehend that its continuance is not long ; sometimes their *mountain* seems to *stand strong*, and soon after they find themselves greatly *troubled*. For my part, I think myself well off if I am at any time free from doubts concerning my *perseverance*, and am not entirely cast down if I have left only *hope* concerning it.

Con. Some people satisfy themselves with small matters, but for my part, nothing will satisfy me but an *assurance*, which I have laboured hard for, and which I have. In my opinion it is a very trifling thing for a person to believe that ISHI is, (as you before said) and what he has done and will do for *pilgrims*, unless he can make a home application to *himself*, and be well assured that he has done and will do so and so for *himself* in particular ; which is my case.

Heph. 'Tis well for you if it be so ; but give me leave to make a brief reply to what you observed last——You say that some people satisfy themselves with small matters ; Lord ISHI *despisetb* not *small things* ; which (by your manner of speaking) you do — but, by the way, the least thing he bestoweth upon us must not be esteemed small—You say that nothing will satisfy you but an *assurance* ; for my part, I desire to be content with Lord ISHI's pleasure. You say that for an *assurance* you have *laboured* hard, and *have* attained it. I desire to be thankful for that *hope* he has *given* me, and that he has also given me an assurance that he is able to maintain the same in me, even to the end of my *pilgrimage*. With regard to what you call *trifling*, unless a person can make a home application, my answer shall be in the following manner.——Suppose a person to be in a most dangerous situation with regard to his health,

health, let his disorder be what it will; he has spent all his substance upon physicians, and all their prescriptions prove of *no value* to him; so that his recovery, and even his life, is despaired of. Now, should an acquaintance of this poor indigent come to him, and say, I wonder that you will lie in this deplorable condition, as there is such a one, in such a place, who is an excellent physician, and has a perfect understanding in such cases as yours is; many excellent cures he has performed, and his fees are not extravagant; nay, as you are a poor man, *perhaps* he may cure you *gratis*; but 'twill be proper for you to take *something* in your hand with you, which may render you the *more* acceptable to him; but this I would inform you of, that some whom he has taken in hand, have failed of *success*, and have perished in their calamity. Now such a speech as this to a dying man, I think, may justly be called *trifling*, not worth a rush, considering the circumstances the person is in, and the possibility of his failing of a cure. But on the other hand, should one of undoubted veracity come to this poor man, and tell him, that there was a *physician* in such a place, who had such excellent skill as to cure every disorder that he undertook, and such as his in particular, that no one person ever miscarried that applied to him, and whatever he did he did it *gratis*, having ability enough of his own; and that his custom was to wait on his patients at their homes, and that 'twas none but the *poor*, and the *helpless*, such as he, that he had any regard for. Would such a relation as this seem a *trifling* matter to such a man, think you? Would not the bare report of it rather cause his heart to leap for joy, believing what his friend had told him to be true? and much more so when the physician comes to him

him, gives medicines, and performs the cure. —
 Now, besides all that can be said of such a physician, much more may be said concerning Lord ISHI : you know, I doubt not, how that a considerable time since, Lord ISHI took up his residence in this part of the world, and he was the greatest and most able physician that ever the world saw : never did he fail of making a complete cure of such as he undertook for, let their case be ever so desperate, and all that he did was *without money and without price*. His whole delight was in walking about *doing good* to the indigent and distressed ; indeed it was none but such that he extended his benevolence to : he has been heard to say that *the whole need not a physician, but those that are sick* ; nay more than that, he once gave an open invitation to all that were diseased, to come to him for relief ; his words were, as I am informed, to this effect, *come unto me, all ye that are weary of the calamities you labour under, and are heavy laden therewith, and I will give you rest*, I will heal all your maladies ; not one of you shall go away from me without a cure. — Now, sir, was all this nothing (think you) to the distressed that dwelt in every quarter around him ? was it a *trifling* matter to them to hear that they had such a powerful physician residing amongst them, and one that would heal them freely ? Did not the above invitation and declaration excite them to come to him, as it were in shoals ? which was a manifestation that they *believed* that ISHI had *power* to heal them of their infirmities. This belief excited a poor blind beggar to sue to him, that he might *receive his sight*, and his request was granted to him. This belief animated a poor leprous man to come to him to be cleansed ; the language of the man was, *if thou WILT thou CANST make me clean* ; nor did he

he go away without his errand. This persuasion also induced an *officer* in the army to come to him for healing for his servant, whom he greatly valued, who lay at the point of death, and Lord ISHI granted what he requested. The same persuasion likewise caused some to apply to him that he would heal the only daughter of a certain *nobleman*; which suit of theirs he denied not, but immediately went and healed her. Numerous instances of the like sort I could produce, all believing in his power to heal them of their diseases, but not one of them all, as I remember, said that they were *sure* that he would so do; but as he had done so and so for others, they were encouraged to *hope* that he would do in like manner for them also. In like manner, if a person firmly believes that Lord ISHI still *is*, and that he has brought many pilgrims safe to the end of their journey, he also has room to *hope* that, by his *power*, he will bring him thither in safety also, notwithstanding he has not that *assurance* you talk of; nor will they go on their way at such a hobbling rate as you represent them to do, but rather with alacrity and courage. 'Tis true if once a *pilgrim* questions the *power* of ISHI to bring him to his journey's end, and is *unstable* in that respect, he will be like a *wave tossed to and fro with every wind*. I remember it is recorded of one who came to ISHI for healing for his child, but with language that expressed not much confidence in him, *If thou canst do any thing, have compassion on us and help us*. Now, so long as this *If* remains in a person's breast concerning ISHI's *power*, he cannot but go on hobbling enough. On the contrary, if a person's mind is firmly fixed thereon, let whatever

difficulty or trial meet him in the way, he is not staggered thereat ; the language of his heart will rather be ; “ well, though it be thus with me at present, this is not the first difficulty that I have met with in my way by many, and thro’ them I have been safely brought ; and this is my comfort, that Lord ~~is~~ is the same, and if it be his pleasure, he *can* bring me thro’ this also ;” for sure I am that none ever yet *trusted in him and were confounded* ; and now, fellow-traveller, what say you to these things ?

Con. I have little to object to what you have said ; but all that you have said, or can say, does not shake my confidence, nor do I see any reason why it should ; if a person is assured, he is assured, —and what needs he more ?

Heph. Well, as it is so with you, I should be glad to know how you attained this assurance you laboured so hard for (as you say you did ;) — who knows but that it may probably be of some peculiar use to me in the remaining part of my pilgrimage ?

Con. That I will readily do ; and in order that you may be the better satisfied, I shall begin at the foundation, and shall avoid prolixity as much as possibly I can.

Heph. If you lay a good foundation, the superstructure will be the more likely to stand ; and sometimes brevity is most agreeable.

Con. I am not at all afraid of the foundation being good, nor the superstructure neither.

Heph. I don’t say that you are ; — why should you ? — please to proceed.

Con. You must know that I came from the *region of the shadow of death* ; there was I born, and there was I bred, and there I remained until I
came

came to maturity ; my situation in this populous country was that of a slave, as all the inhabitants in it are ; and this situation of mine I am not ashamed to own, mean as it was.

Heph. aside. He begins well however.

Con. During this my slavery, I had a task-master over me (as others had) named *Nomi* ; to him I had run immensely in debt, by failing in my daily task, though I thought I did very well, and had no apprehension that he had any room to bring the least charge against me ; but he, in process of time, made me sensible of the contrary.

Heph. Very well.

Con. One day (which I remember was somewhat cloudy) as I was busy at my work, a messenger came to me and brought me a *roll* ; which when I had opened and perused, I began to be much startled ; I dare say my countenance turned pale, and every joint of me shook ; this *scroll* being filled up with charges against me ; and withal, which shuddered me most, a *N. B.* that he should wait on me again at such a time.

Heph. aside. Much my own case.

Con. Now I began to ponder within myself wherein I had been thus remiss ? and how it came to pass that such charges should be exhibited against me ? for before, I thought all was well, and that I did my work as well as any body ; and in short, I began to think that I was wrongfully charged ; but, upon serious reflection, I found that I was not altogether chargeless. Now I began to cast in my mind what method to take whereby to appease my task-master.

Heph. aside. So did I.

Con. Well, thought I, as this is the case, I will double my diligence for time to come ; I will not spend a minute idly, but will work early and late, and then perhaps I shall find favour.

Heph. aside. These were my thoughts.

Con. Accordingly I put this my scheme in execution, and I began to think that I did tolerably well ; but I soon found that it was all to no purpose by *Nomi's* coming to visit me. But oh ! what a visitant was he to me ! His voice seemed like to a peal of thunder unto me, and his eyes more terrible than flashes of lightning ; infomuch that I was ready to drop at his feet.

Heph. aside. Ah ! I pity your case.

Con. And notwithstanding all my earnest petitions for mercy, none I could have from him, so inexorable was he, and many severe lashes I received from him, with threatenings that he would imprison me for life, &c. upon which he left me, with this promise, that he would ere long pay me another visit.

Heph. Well, and what method did you take after this ? and how did you get a cure of the blows that he gave you ?

Con. Why I still kept close to my *duty*, which gave me some ease ; and I still entertained some hope that things would be better by and by ; but yet I remained in great perplexity, and sometimes feared that *Nomi* would execute upon me what he had threatened. As to the cure I got, you must know there was a person of eminent *skill*, who lived not far from me ; he, hearing of the calamitous case I was in, came to visit me, and, commiserating my case, brought with him an excellent *salve*, called *good intentions* ; the application of which had the desired effect, and I was soon restored.

Heph.

Heph. A salve called *good intentions* — Pray did your task-master pay you a second visit?

Con. You must know I came away from the *region* before he renewed his visit.

Heph. Aye! pray how, or in what manner did you make your escape?

Con. I don't know that I should, but the afore-said gentleman urged me so to do, and to make the best of my way to the *realm of Light*; and for my farther encouragement, he told me that all comers thereto were welcome if they *strove for it*; and this, you know, was sufficient to animate me to take his advice, considering the circumstances I was then in.

Heph. So you set forward immediately, did you?

Con. Yes, that I did, and with as good a will as ever a *Lacedemonian* went to the field of battle.

Heph. Pray did this gentleman, your *very good* friend, give you directions which way you was to take your rout, and what places were proper for you to call at upon the road?

Con. Yes, yes, that he did, and very good directions too. He told me that I *must* first go to a lodge called *Thorough-reformation*, situated on a beautiful plain, called *Good-endeavours*; and there he willed me to abide till he came to see me, and then, if he found that I was *fit* for travelling, he would give me farther directions how I should prosecute my journey; and withal *exhorted* me, in the mean while, to feed plentifully upon an excellent herb that grew on the borders of the plain; the name of the herb was *Repentance*.

Heph. Hah!

Con. After a while, (I cannot say how long) my good friend, according to promise, came to the lodge; and vastly pleased was he, to see me so hearty and well; for you must know that the lodge itself, the inhabitants thereof, and the provisions I had there, were very agreeable to me; and by them, together with the air of the *plain*, and the benefit I received from the aforesaid herb, I became as hearty as a *buck*, as we use to say.

Heph. So.

Con. My good friend, seeing me in this robust situation, told me that it was now high time for me to prosecute my journey, the which I was *forward* to do; and in order that I might not be at any nonplus, he then gave me a list of all the places that I was to call at, in which I should be well entertained: the list I have still by me, and have found the directions therein to answer in every respect.

Heph. Surprizing!

Con. The first *lodge* he willed me to call at, was called *Preparation*, and a goodly place this was; I think I shall never forget the entertainment I had there,

Heph. aside. Delicious, to be sure!

Con. 'Tis true, I seemed somewhat aukward in my behaviour, at my first coming there; but after a while I did very well; and indeed the *house-keeper* was pleased to compliment me on that account.

Heph. aside. An excellent proficient, no doubt!

Con. From thence I travelled over flowery meadows, and beautiful lawns, till I came to another lodge, called *Requisite*; this also was a charming place, and good entertainment I had in it—

Heph.

Heph. aside. I fancy it would have been as serviceable for you to have been at a cook's shop.

Con. Some difficulty I met with here, 'tis true, yet, nevertheless, I grew fat apace, and greatly *strengthened* was I for the farther prosecution of my pilgrimage.

Heph. aside. No doubt they thought themselves fat, who filled themselves with the *east wind*.

Con. Being furnished with every thing that was necessary for me, at this place, I journey'd till I came to a goodly lodge, called *Qualification*; and this lodge was situated on a very fruitful hill, and a goodly place it was to me. Here I was supplied with great variety, and much satisfaction I had therein.

Heph. aside. All things were counted by one, but *loss and dung* for *ISHI*.

Con. But this was not to be my abiding place; my good friend directed me next to another place, known by the name of *Conversion*, and to it with chearfulness I came, although he had before told me, that the nature of it was such that I must unavoidably undergo exquisite *pangs* therein. This I found to be true: here I lay for a considerable time, not knowing whether I should *live* or *die*; but at length I recovered, and again went forward on my way.

Heph. aside. I have heard of some who *travailed* in vain, but at last *brought forth nothing but wind*.

Con. After a considerable time, I at length came to a magnificent palace called *Appropriation*, this palace was situated upon an eminence called *Illumination*.

Heph. aside. Or much rather, *Natural Passion*.

Con. Into this palace I was admitted with the greatest freedom, and there I had all things richly
to

to enjoy, and not the least scarcity to be observed in it; and there it was that I gained assurance of my perseverance to the end of my journey to the realm of *Light*. There I met with one Mr. Zeal, and a goodly companion was he.

Heph. Pray what sort of a person was Mr. Zeal? Was he not somewhat *near-sighted*? I think that I know something of him; and, if I remember right, he cannot *see* far before him.

Con. As to his sight, I don't know but it may be as good as others; and perhaps he may see as far as another.

Heph. aside. Perhaps he may, through a mountain.

Con. But oh! he was a charming man, a dear creature! Oh! what precious seasons he and I had together! How sweetly did he use to converse about *Ishi*, the realm of *Light*, &c. What delightful songs did he and I sing together, relating thereto, and how ravishing were the tunes we sang them by! I sometimes have been so transported therewith, that I have hardly known whether I have been out of, or in the body.

Heph. aside. Whether you have been out of, or in your senses, rather.

Con. How freely did I there feed upon a royal dish called *Application*, and another as excellent, termed *Propriety*; and what is remarkable, the more I fed thereon, the more eager was my appetite thereto, and the more I lusted after it.

Heph. aside. As some once did after *onions* and *garlick*, preferring them before that rich *bread*, sent them from the *land of Light*.

Con. By the strength of it, I have travelled to this place; and a parcel of it I have now with me, the which, if I husband it well, will last me

to the end of my pilgrimage. Thus, fellow-traveller, have I, in a brief manner, given you my account ; and now, judge you, if I have not good reason for my *assurance*.

Heph. Before I pass my judgement on the relation you have given, give me leave to ask you one question, *viz.* Do you at no time entertain fears or doubts concerning your *perseverance* in your journey ?

Con. No, not I ; nor do I see any reason I have so to do.

Heph. It will be well if you have not. You will excuse the question, sir ; the reason why I asked it was, because one, who was well acquainted with the road, once put such in mind as were travelling therein, not to be *high-minded* but *fear* ; and another time he said, *let us therefore FEAR* (including himself with those he addressed) *lest a promise being made of entering into rest, any of you should seem to come short of it.*

Con. But that is not my case.

Heph. Well, I shall now attend to your account — As to your foundation, or the beginning of your relation, I can't say but, on first hearing, I seemed to like it well ; but upon a second reflection, a person may use all those materials, and yet his building be no better than wood, hay, or stubble ; but however it be with regard to yours, sure I am that your superstructure is a tottering one, and will not, cannot stand against a boisterous wind, or the rapidity of a swelling *flood*, whenever it shall *beat* with violence against it. I must confess, that the way you was directed, and in which, you say, you came, I am an entire stranger to. I know nothing of *Preparation* lodge, nor *Good Endeavour* plain,

plain, nor of the *herb* that grew thereon; I fear that it is a bastard plant. Such a thing as an ingredient, called *penitence*, there certainly is, but not to be found on the plain you speak of; no, nor in the gardens belonging to the lodge situated thereon. This excellent ingredient cometh only from the *land of Light*, and is a thing that we cannot get at our pleasure; Lord *ISHI* is the keeper of it; and 'tis his prerogative only to give it to pilgrims as he pleases, and when he sees it proper for them; and this I boldly affirm, that any thing else, bearing that name, is a mere counterfeit, and will at last be rejected as such, let the pretences of those who recommend it, be ever so plausible, and they liable to be called to an account for so doing — I make no doubt of your being at *Reformation* lodge, but let me tell you, that when in it, you might be as far from the realm of *Light*, as when under *Nomi's* thrall — The lodges you call *Requisite*, and *Qualification*, I take to be mere cheats, rather enchanted houses than lodges for pilgrims; and the *provisions* therein rather intoxicating than strengthening, or like a compoüre prepared by the *chymist*; which causeth a *delirium*, rather than natural rest — I make no scruple of your being at a place called *Conversion*, but, when there, not a step nearer the *realm of light*, then when at the lodge before mentioned, take heed, therefore, that you are not deceived in this point — Give me leave, sir, to make use of a homely metaphor. A piece of cloth you know, undergoes many operations, before it is fit to be worn; — First, the wool is thoroughly washed, and, when dry, broke with coarse cards, then with a finer sort of cards; after which, it is converted into yarn: then the

weaver

weaver makes it into cloth ; then it is *milled*, as tho' going to be beat to pieces ; then it is put on the *rack* ; from thence carried to the *teazle mill*, in order to scratch off the long wool, and to lay what remains the right way ; then it is *sheared* ; then *burled*, which is, taking out with a proper instrument, called a burling-iron, the knots, or nips found upon it. Last of all, it is *pressed*, in order to make it beautiful to the eye, and so fit for sale ; but, when all this is done, the *nature* of it is still the same as when bundled up in the *fleece*, and in fact it is much nearer to destruction. I leave you to make an improvement upon it — Not very foreign from this metaphor, is a passage which I remember to have read in an ancient record ; the story is no way romantic or fabulous, but may be depended upon as certain fact. It relates to a certain *man*, in whom (from all probability) had long time dwelt a *foul spirit*, but in process of time, this *spirit* left, or, went out of the *man* ; the reason why he did so, I think is not assigned. The *foul spirit* having abandoned this his tenement, wandered hither and thither, in order to find another to reside in ; but, finding no place wherein he might take up his *rest*, he began to cast in his mind what was best for him to do ; and after he had pondered a while, he saith to himself, *I will return to my house from whence I came out* ; observe, the house was still his property, notwithstanding he had *gone out of* it. Well, when he came to it, he found it *empty*, *swept*, and *garnished*, and so, as fit a receptacle for him as before, being *empty* of such furniture as might render him acceptable in the realm of *Light* ; *swept* of that nauseous filthiness that formerly it had been besmeared with, and *garnished* with furniture
of

of his *own* invention, by which, he expected acceptance. This *foul spirit*, finding his *house* (the heart of this man) in such a situation, he being not minded to dwell alone, takes with him *seven other spirits, worse than himself*, (bad ones indeed) and with them, again takes possession of his former habitation. The particular names of these eight spirits, I think, are not recorded, unless it be the first, which I think, is called *Unclean*. That the other seven be not without names, suppose we call the first, *Deception*; the second, *Ignorance*; the third, *Self-conceit*; the fourth, *High-mind*; the fifth, *Proud-boaster*; the sixth, *Arrogance*, and the seventh, *Fair-shew*. This being the case with the man, judge you, if this *last state* was not far *worse than the first*, notwithstanding the *conversion* that he had passed under; and likewise do yo consider, whether these metaphors are not somewhat similar to your case.

You likewise say, that you was admitted into the palace called, *Appropriation*; I am far from denying that there is such a place; but 'tis a *query* with me if that is it in reality, which you speak of. We pilgrims are liable to be imposed upon in our way, of which, it is highly necessary for us to be most cautious. Should it appear at last, that the name of this palace you speak of is *Phantom*, your being admitted into it will be of little use to you; much the same as it was to the man, in whom the spirit, *Deception*, with the rest, entered. I doubt not but you are sensible that a person may appropriate that to himself, which is not properly his right; — A man may enjoy an estate for a considerable time, and have no *title* to it; but by-and-by, when the lawful heir comes and lays claim to it, the man
is

is divested of all, and *reduced* to poverty ; so, do you be cautious and recollect whether you have not been deceived in this palace, and also with the dish, called *Propriety*, &c. you was there entertained with—As to the eminence, on which you say this palace stands, and which you call *Illumination*, it is well if the proper name of it be not *Chimera*, a mere whim, an idle fancy. I remember to have read in an authentic *history* concerning some, who *kindled a fire*, by which, no doubt, they warmed themselves, and also *compassed themselves about* with the sparks thereof ; and it may be supposed that they were illuminated, or received light therefrom, which afforded them a great degree of pleasure ; but all the farther reward they were to receive for so doing, was to *lie down in sorrow*. The same *history* gives an account of some who were less joyous than the former, whose case was to *walk in darkness*, and see no *light* ; but for their support in this situation, they were encouraged to *trust in*, and *stay themselves upon* Lord ISHI ; and, I think, it is easy to determine, which of these cases is to be preferred. I well know that there is in reality such an eminence as *Illumination*, but to me it is very dubious, whether that be it, you speak of ; it being situated in a *vale* called *Humiliation*, which vale, you seem to know little of. As to this Mr. *Zeal* you speak of, I am not altogether unacquainted with him, once I met with him on the road, and began to entertain favourable sentiments concerning him ; but at length I found that he went by a feigned name, his proper name being *Blind-Zeal*, and a worthless fellow he is, as is his name, so is he, he being as blind as a *mole* as to any knowledge of the way to the realm of *Light*, although he makes great pretensions there-
to,

to, and thinks that none knoweth it so well as himself, and such who are of his stamp. As to the fine songs he sings concerning Lord ISHI, and his *admirable* tunes, they seem to me to be but mere rant, in order to please himself; 'tis true, by them he got himself greatly elevated, and that's enough for him; all things are well with him, and he needeth no more, much like some that thought themselves *rich and increased in goods*, who' at the same time were *poor, miserable, blind and naked*: and, upon the whole, I cannot but think that you have been hitherto mistaken.

Con. But for my part, I am sure that I have not; my good friend is a man of such integrity and knowledge that he would never direct me in such an uncertain road, and not me only, but many others who have gone on pilgrimage, and who (I make no doubt) are safely arrived at the realm of *Light* and sure I am, that I shall.

Heph. Not by travelling in the road he directeth — But, pray sir, what sort of a person is your very *good* friend? is he not somewhat *lame*? that is to say, are not his *legs unequal*? I think that I have some little knowledge of him; is not his name *Popularity*? does not he live in a town called *Good-motives*, contiguous to the province of *Self-dependance*? if I am not mistaken, this is the case.

Con. For my part, I never *observed* that he went lame, not I, and as to where he lives, it makes no great matter, a person may live in one place as well as another; this I am sure of, he is a good man, and his directions I am determined to observe, and sure I am, that he has hitherto directed me right,
and

and I do not in the least fear that the way he has farther directed me is right also.

Heph. It will be well for you if it be so. But, pray sir, do you never entertain any *fears* lest you should miscarry?

Con. Not I; nor do I see any reason why I should.

Heph. If you do not, a greater person than you, or your friend either, did; even him that was the writer of the record before-mentioned, otherwise his exhortations to *fear* must have no meaning; for he said, Let him that *thinketh* he standeth, take heed lest he fall; nor is it to be supposed that such a caution, was given to no purpose; and sure I am, that the more a person bears such thoughts in his mind, the more cautious he will be that his *foot-steps slide not*, and that he wander not into a false path; for my part, I have known what it has been to be off of my guard, and that to my sorrow, and very possibly I may again.

Con. Things may be as you have said, for aught I know, but, for my part, I am confident of my safe arrival, and that's sufficient for me.

At this time, they came to a cross road on the left side of the main way, called *Babblers-lane*, into which *Confidence* entered, and *Hephzibah* kept forward on her way, musing on what had passed between her and her companion, and the disappointment she had met with in him as an assistant to her in her pilgrimage; and after a while calling to mind all the favours she had received and dangers she had escaped she brake forth in the following language, and uttered with a chearful voice these verses.

Dear

Dear ISHI, undertake for me,
 And do thou guide my way ;
 Then shall I not depart from thee,
 Nor from thee ever stray.

They are safe kept, whom thou dost keep,
 And dost maintain their hope ;
 From thee not one did ever slip,
 Whom thou didst underprop.

Let me in thee always confide,
 Tho' thou art out of sight ;
 And do thou ever my feet guide
 Unto the realm of *light*.

Let no vain thoughts in me appear,
 Nor of assurance boast ;
 But rather let me always fear
 Whatever be the cost.

Let me not on myself rely,
 On what I feel, depend ;
 On ISHI, may I have mine eye,
 Unto my journey's end.

And may his favour always wait
 On me, while I pursue
 My journey to that better state,
 Which still I keep in view.

Let me be try'd, but not cast down,
 Be troubled, not destroy'd ;
 And never let Lord ISHI frown,
 While I in him confide.

From



*Nephthizibah attacked by Indolence & Declension, but
Seasonably Relieved, by Lord ISHI.*

From strength to strength, still let me go,
 As I have done before,
 And let my love for him increase,
 Both now and evermore.

To *realms of Light*, O guide my steps,
 Thou, the *relief* of all
 Who trust in thee, and thence expect
 Deliverance from thrall.

Thro' deserts tho' my feet do stray,
 And wildernesses drear,
 Do thou but guide me in the way,
 And I shall never fear ;

But chearfully thro' all will go,
 And other climates seek,
 Nor shall my spirits faint, altho'
 I be but poor and weak.

For glorious ISHĪ thou shalt tread
 On th' neck of ev'ry foe,
 Shalt bruise the pois'nous serpent's head,
 And deal the mortal blow.

Therefore to thee all honour due
 And glory be assign'd ;
 And may I praise thee, evermore,
 With all my heart and mind.

After having travelled a considerable time, at length she came to a certain part of the *wilderness*, which was inhabited by a *sort* of people called the *Vulgarians* ; as to these people's pedigree, and the tribe they came of, I shall pass by it, but this I can assure the reader that they were, for the most part, a rude, and unpolished clan, of a *dark* complexion and very deformed ; their language *rough* and uppolish'd, and their temper very *insulting*, and from them *Hepbzibab* received many *indignities* as she passed through their territories : but I observed that she was not much concerned thereat, and instead of *retorting* on them for their *insults*, she behaved in a very meek and affable manner ; sometimes she endeavoured to have some *conversation* with them as she passed along, but this was all to no purpose, for they understood not her *language* ; on which account, they, in their *language*, called her *fool*, and said that she was *mad* ; others said, that it was not fit for such a creature to *live* upon the face of the earth ; and others were for *dispatching* her out of the way at once ; but as I was informed the *laws* of the country would not permit them so to do, so that *Hepbzibab* got clear of them without receiving any *real* damage. I would just observe, that whilst she was amongst these people, in one respect, I thought, she was beside the mark, tho' I apprehend that her design was good. The thing was this ; to some of them, as she passed along she exposed to view some of the choice *treasures* which her Lord *ISHI* had made her a present of. But these persons not knowing from whence they came, nor the value thereof, only despised her the more for so doing, and they continued the more fiercely
to

to load her with their insults and opprobrious language, which brought to mind an old caution, viz. “ cast not your pearls before swine lest they return and rent you ;” and I observed, she was more cautious of this afterwards.

Hepzibah having parted with these *Vulgarians*, she turned, and passed on, till she came to another sort of people, called the *Civilizarians*, and to say the truth of these people, they behaved in a much more genteel manner towards the pilgrim, than the others had done ; being of a more affable disposition than what the *Vulgarians* were ; their complexion was much the same as the others, but their language more polite and affable, which *Hepzibah* had some knowledge of ; but I observed, they knew not the language that she spoke, for which reason she could not carry on a correspondence with them ; upon which she left them, and journeyed till she came to the village of *Fairshew* which is a place of great antiquity, and also very extensive, much larger (I suppose) than the *Hague* in *Holland*, and likewise exceeding populous.

When the pilgrim first entred into this village, she seemed to be much taken with the inhabitants, their behaviour towards her being much unlike that of the *Vulgarians* ; they also seemed to have a smattering of the language that she spake, which rendered them the more acceptable to her ; and none so ready as they to invite her to their tents, and, in particular, one of them, whose name was *Pretence*, told her what favours he would bestow upon her, if she would go with him ; also, that as the days

were shortening, *winter* approaching, and as travelling would be difficult by reason of the badness of the roads, she might abide with him until spring came on, in which, journeying might be much more pleasant to her ; upon this (*Hepzibab* thinking him to be sincere in his pretences) was much delighted, and rejoiced greatly that she had met with such a *friend* as this, and very thankfully accepted of his kind offer, and accordingly went with him to his habitation ; and he, for some *little* time, entertained her in a very hospitable manner ; and in short, he seemed to be much delighted with her company, and to take great pleasure in hearing her tell of her travels, and of the difficulties, &c. that she had met with in the road, he himself *professing* to be a pilgrim.

Well, but after a while, *Hepzibab* began to find the odds of it, his behaviour not being towards her as before it had been ; for now, instead of taking pleasure in her company, as before, he seemed to look very shy, and *cold* upon her, and I observed that he had much rather be elsewhere, than to sit down and chat with her, so that I plainly saw, that he began to be weary of her company, and I believe that *Hepzibab* was pretty well convinced of the same, for I saw that she began to be very uneasy ; but, however, she was willing to put the best construction upon it she possibly could, thinking that perhaps by-and-by he would come to his former temper again, but all was to no purpose ; for he, instead of that, went about among his *brethren* (for it must be noted, that all those who inhabited this village were of one *tribe*,

tribe) and *exposed* her to a great degree, insomuch that she had scarcely a *good word*, or a pleasant look from any of them, and instead of shewing their usual *freedom* to her, they would pass by her with a bare *bow-d'ye-do*, and that in a very *cold* manner, which made her think that the behaviour of the *Vulgarians*, was much preferable to theirs, and this was not all, for her host, Mr. *Pretence*, in conjunction with several others, raised ill *reports* of her, which was very afflicting to her though they would not mention them to her face, so that in this respect she thought, their usage was far worse than what she had received from the *Vulgarians*, from whom she could not expect better treatment; upon which she thought, that, at all events, she would tarry here no longer, and accordingly she packed up her alls, and left them; resolving to travel till such time as she could meet with company that would be more agreeable to her, and by what I could perceive, glad were they to get rid of her.

Now I saw in my dream, that after she had left this village, and her *pretended* friends therein, she seemed to travel on with a good degree of spirit, being in some measure, animated thereto, by the usage she had received from them, which, by the way, gave me no small grief, especially as she was sensible that she had given them no *just* occasion for it; tho' had she duly considered this circumstance, it might have been a means of reconciling her to their behaviour; but poor *Hephzibah*, for the most part, was fixing her eye upon the *dark* side of the cloud, which tended to augment her grief, rather than alleviate it.

After she had travelled a while, the road began to grow very bad, and it was with great difficulty that she passed along; and not only so, but it was full of intricate paths, so that to her apprehension, she was led *round* and round, and brought again to the same place; this, together with the badness of the way, and the perplexity of travelling now she was surrounded with *briars* and *thorns*, made her think it almost impossible that ever she should get out of the labyrinth she was now in; and this was her distressed case for three days, and nights: and what made it still more irksome was, that she saw neither the *Sun*, *Moon* nor *Stars* during the whole of this time. It is true in the day time, she partly saw the dangers that she was exposed to, but in the *night* she was filled with dreadful apprehensions of what would be her case before another morning came, especially when she heard the yelling of the *monsters* that inhabited this *wilderness*, of which she was so fearful that she was ready to start, even at any rustling among the *thorns*, that grew by the way-side; and, what was still worse, in the night-season she had not the benefit of her *map* to *direct* her steps, so that, (what with one thing and what with another) she was almost at her wits end; and for my part, I often thought, it was somewhat amazing, that she weathered through it in the manner she did, considering her *weakness*.

In these circumstances, she uttered her complaint, in the following manner, and that in such an accent as plainly discovered the distress she was in.

Out

Out of this desert *wildernefs*,
Shall I be ever brought ?
How can I ever think of it ?
I've spent my strength for nought !

Lord ISHI hides his comely face,
Shall I no more him see ?
Then what advantage all this toil
To me ? poor wretched me ?

In yonder dark and dismal *cell*,
Had I not better died ?
Than perish in this hideous place ?
Oh ! what will me betide ?

Unhappy state of pilgrims here,
While in this land they be !
But it will make amends for all,
When *realms of Light* I see.

Lord ISHI then I shall behold,
And view his beateous face,
And oh ! delightful to be told!
His hand shall me embrace.

His right hand shall support my head
His left around me twine,
And *kisses* he to me shall give,
More sweet than *richest wine*.

O come, my love ! oh ! do not stay !
 Nor hide thyself from me ;
 My Lord, my prince, I bleed, I burn,
 I die with love of thee !

Oh ! come and take me from this place,
 From out of th' mire and clay :
 Oh ! bring me from this wilderness,
 And lead me in the way.

Now I saw that the *clouds*, which before had overspread the *horizon*, began to *dissipate*, and the *sun shone* through the thicket upon her ; the *warming* influences of which were very delightful to her, and she seemed thereby to be much refreshed ; so that she kept on her way pretty cheerfully.

Well, thus she travelled on till she came to a *colony* in this *wilderness*, inhabited by a sort of people called the *Kedareans*. Now it must be noted, that these people were of two different complexions, some *fair* and others *black* ; and these divided into several *classes*, though of but two tribes ; and all of them dwelt in tents. The tents of the black, or swarthy people, were covered with a covering much like to themselves in *colour* ; so it is to be supposed that their appearance was not very beautiful ; but the tents of the others appeared with much more *comeliness* to the eyes of beholders.

The

The disposition of these people was also widely different, the *fair* sort being of a peaceable temper, but the others altogether as *hostile*; for which reason they would often make *excursions* upon their peaceable neighbours, and on this account very seldom was it that the *fair* sort enjoy'd *peace* and quiet; and if at any time they failed to keep a good *look-out*, these enemies would assuredly break in upon them, and *rob* them of all that they could carry away; though sometimes they would have so much courage and success as to encounter and disperse them, but they could not obtain a *complete* victory over them.

Now it was *Hepbzibab's* lot, when she came to this colony, to fall in company with those of the *fair* tribe, who used her with the utmost civility, and conferred many favours upon her; upon which account she was minded to *winter* with them; and the more so, because they understood each others *language*, and with them she lived very agreeably for a considerable time. But, by some means or other, those turbulent neighbours, the *blacks*, heard of the arrival of this *stranger*, and resolved, at all events, to have her with them; not on account of any *value* that they had for her, but purely through a spirit of opposition, which was *natural* them. Accordingly they called a council, in which it was agreed to attack her by *force* of arms, if so be that they could not gain her any other way. But first of all they thought it might not be amiss to send a *pursuivant* to her, in order to know if she would be willing to come and reside with them. Accordingly they sent one, and *Hepbzibab* returned for answer, that

that she would, on no account, comply with their request ; inasmuch as the company she was then in, was much preferable in her esteem to theirs.

Upon receiving this answer, they flew into a rage, and immediately summoning their *forces* together, put them in order of battle, and marched with the greatest precipitation against these *people* ; and as soon as they came to a place convenient, they planted their *artillery* and fired off their *cannon* upon them in an unmerciful manner, but, by what I saw, did but little execution. *Hepzibab's* friends did little more all this time than stand upon their *guard* ; but I observed, that she, poor thing, was much alarmed at these circumstances.

The enemy seeing what little success they gained by their *artillery*, put another scheme in execution : they formed their corps into two divisions ; one of them to wheel to the right of this people, and the other to the left, leaving an *ambuscade* in an adjacent wood. This project had the desired effect ; for as they wheeled to the right and left, the others, consequently, tacked about, in order to give them battle ; by which means they were drawn off from the center, in which *Hepzibab* was : the blacks in the *ambuscade*, seeing this opportunity, immediately rushed in amongst them, and espying *Hepzibab*, seized her, and carried her away captive in the greatest triumph : the noise of their shouting being heard by the rest of the army, they directly filed off, and marched to
their

their own territories, well satisfied with the success of their enterprize.

It would be tedious to give a full account of every event that happened at this time, and the distress that *Hepzibah's* friends were in, on account of her misfortunes ; but this I observed, that her situation gave her a great deal of trouble, and glad would she have been to have had some kind friend that would have delivered her out of their hands. But after her first uneasiness was somewhat abated, (through the *crafty* insinuations of this tribe) she began to be reconciled, in some measure, to their manner of life, tho', at *times*, she would call to mind the kindness of her former friends, and how she had been treated by them ; so that I observed she was not *entirely* at ease in her mind ; and in this manner she went on during the whole *winter* ; and, for my part, I thought it to be a long one, and also somewhat *severe*, by reason of the *coldness* of the climate ; the season producing sharp *frosts*, heavy *rains*, and blustering *storms* ; and sometimes I observed that it was extremely *cold* ; which was not at all agreeable to the *constitution* of this female.

Well, towards the beginning of *spring*, the days lengthening and the *sun shining* somewhat warm, *Hepzibah* began to think of prosecuting her journey, but could not find means to get away from the place where she now was : if at any time she chanced to hint to her companions what was upon her mind, they would presently lay a thousand things before her, in order to *divert* her from prosecuting her design ; which still caused her
uneasiness

uneasiness to be the more pungent ; so that by-and-by she (as one in great distress of mind) cried out, *Wo is me, that I dwell in such tents as these ! and that I sojourn amongst these Kedareans ! Now had I wings like a dove, I would flee away and be no longer here.* And with many more such like expressions she discovered the concern she was under.

Not long after this, she had a letter *brought* her by a *post* that came into this country ; the contents of which were exceeding delightful to her, inasmuch that it threw her into a transport of joy, which was impossible for her with words to express : of this letter take the following extract, and, by it, it may be judged that her joy was grounded upon a good foundation.

“ Rise up, my love, my fair one, and come
 “ away. For lo, the winter is past, the rain is
 “ over and gone. The flowers appear on the
 “ earth, the time of the singing of birds is come,
 “ and the voice of the turtle is heard in our land.
 “ The fig-tree putteth forth her green figs, and
 “ the vines, with their tender grape, give a sweet
 “ smell. Arise, my love, my fair one, and come
 “ away.

Land of Light.

ISHI.

“ P. S.

“ P. S. Although thou hast been hitherto tof-
 “ fed to and fro, and greatly *afflicted* in the wil-
 “ *derness* thou art now in, and though thou mayest
 “ yet have many enemies combining against thee
 “ in the remaining part of thy pilgrimage, yet
 “ none of them shall *prosper* against thee ; and
 “ in the end they shall surely *fall for thy sake*,
 “ and thou shalt be *more than a conqueror* over
 “ them.”

N. B. *This letter had Lord ISHI's broad seal upon it.*

As I before observed that it was not possible for
Hephzibah with words to express the joy that seized
 her heart on reading this letter ; so it is much
 more impossible for a spectator to describe it with
 his pen, therefore I shall not attempt it ; but this
 I can assure the reader of, that it brought her to
 this resolution, that, happen what will, she would
 no longer tarry where she was, but would imme-
 diately prosecute her journey towards her desired
haven, greatly regretting the time she had mis-
 spent among these *Kedareans* ; and accordingly she
 put her design into execution.

As she was equipping herself for her journey,
 and girding on her *armour*, one of her near neigh-
 bours came to visit her ; his name, at present, I
 cannot recollect, but this I know, that he was a
subtle

subtle knave. Well, this person coming in, and seeing *Hephzibah* making these preparations, says to her, with a degree of haste, whither away, neighbour? you seem by your *equipment* as though you was about to make some excursion to-day; pray, may I not know towards what quarter you are bound?

Heph. Why, to be free with you, I am bound towards the *land of Light*, in which I have long desired to be.

Neigh. I marvel how that came into your head—are you not very well situated where you are? come, come, don't give way to such a *whim* as this, but be content and abide with us.

Heph. Not for the whole universe would I abide here; I do assure you, that many times since I have been here, I have longed to be gone, and now my mind is fully bent upon it, neither shall all the *arguments* in the world persuade me to the contrary.

Neigh. But how came it to pass that there is such a sudden alteration in you? I think that yesterday you seemed to be very easy in your mind; what or who has disturbed you now, I wonder?

Heph. Why, I will tell you, neighbour. This morning, by the *post*, I received a *billet* from the *land of Light*; by which I was invited and encouraged to prosecute my journey *thitherward*; which
I am

I am determined to do, and will tarry here no longer at any rate, so farewell.

Neigh. But hark ye, neighbour, what need of all this haste, inasmuch as you have the summer before you? be content and tarry a month or two, at least, and you will then have time enough before you, and the roads will be better, and so your journey will be more pleasant to you.

Heph. No, no, neighbour, delays are dangerous; I will tarry no longer, for the same reason that you should not.

Neigh. Well, if that be your resolution, 'tis in vain for me to use any more arguments; but let me whisper a word or two in your ear before you go, Are you sure that the *billet* you have received, came from the *place* you talk of? or is it not a thing that may in the end appear to be a *deception*? many such things there are, I assure you, and it may not be amiss if you take this affair into more mature deliberation; and don't be carried away by every trifle, as many now-a-days are; of which afterwards they have great reason to repent.

Now I plainly saw that this plausible speech had such an *effect* upon *Hepbzibah*, that she, in reality, began to *question* whether the letter came from the *land of Light*, or no; by which means her *courage* for travelling was greatly abated; which her *adversary* (for such he was) perceiving, began to lay a multitude of obstructions before her, which had a tendency to cast a greater damp upon her spirits, and were very perplexing

to her. But upon calling to mind that the letter was not only signed with Lord Ishi's name, but that it had also his *broad seal* upon it, she again took courage, and all that her enemy could do, and all the arguments he was master of, could not beat her off from her former intentions; upon which she again bid him farewell.

Her *adversary* finding that she was come to this resolution, left off arguing with her, and would have detained her by force; upon which she instantly drew her *sword*, and with it defended herself with the greatest magnanimity, and I verily think that if all the posse of the *black tribe* had been present, and had bent their utmost force against her, she would have driven them all before her: I also think that, had *Eedea*, the *Amazon*, (who overthrew *Porteus*) been there, she could not have made a more gallant appearance; and with this *fortitude* of spirit she marched out of the *dominion* she had been so long in, holding her *sword* in her hand, *brandishing* it as she went along; and so long as she kept in this posture, she seemed to her enemies more *terrible than an army with banners*; so that she again came into her road without molestation from any opponent.

Now it must be noted, that this part of the *wilderness* she was now in, was much more pleasant than the other, over which she came: the road was tolerably good; the trees in *blossom* around her, and the birds on them *singing* melodiously; which caused her to go *on her way rejoicing*; and the more so, because she was happily delivered from

from the dismal situation that she had lately been in.

She did not at this time know the want of *provision* as heretofore, nor the want of a cooling *spring* where she might quench her thirst, having a delightful *river* running by the way-side, for the greatest part of her journey; neither was she exposed to the dangers of the night, and the fury of beasts of prey as formerly; having convenient places of entertainment at the end of every day's stage; so that now she began to think that the worst of her journey was past indeed, and that she had lost nothing by her detainment the past *winter*; for, thought she, had I travelled then, I might have been exposed to many hardships by reason of the badness of the roads thereabouts.

But as all nature is subject to vicissitudes, so *Hephzibah* found a great alteration in the road in which she was to travel; for after a while the way began to be more *rough* and exceeding intricate; for which reason travelling to her seemed very difficult and laborious. And not only so, but the *briars* and *thorns* grew very thick in her way, and many times were very annoying to her; when she endeavoured to *escape* the scratches of a briar on the one hand, a thorn was ready to *beset* her on the other; so that it was with much difficulty that she kept on her way. It would take up too much time to relate all the events that befell her in this part of the *wilderness*; but one in particular I will take notice of, and which I shall not soon forget, it being somewhat remarkable:

D d

the

the thing was this. Her lot was to come to a certain place in the road, where the aforementioned briars and thorns grew thicker than she had before found them to be, and she was obliged to pass through them; for no way could she find, either on the right or on the left, by which she might escape them.

Well, as soon as she came into this *maze*, I observed that she was so *entangled* in it, that how she should have a release from it she knew not, nor what method to take in order to disentangle herself; and this I plainly saw, that in these circumstances her spirits began to sink within her, and she began to conclude that this *made very much against her*, and, for my part, I was much concerned for her.

But I soon observed, by an alteration that I saw in her countenance, that she began to take courage; and, for the following reasons, she thought that she should yet have deliverance out of these distresses.

'Tis true, said she, the case I am now in is a distressing one indeed, and how to extricate myself out of it I know not; but this is not the first afflictive circumstance that I have been in by many, and I have been delivered out of them all; and who knows but that Lord ISHI will deliver me out of this also?

I was told in his letter, that the *storms were over and gone*; but he did not tell me that no more should arise: had that been the case, I might at
this

this time have questioned his veracity. But this I remember, that he told me in the postscript, that though *enemies* might arise against me, yet they should not *prevail* against me, but they should *surely fall for my sake*; and if so, why should I fear that he will not deliver me out of this *labyrinth*.

Now, just as *Hepzibah* had ended these reasonings, a person, who by his dress appeared to be a *pilgrim*, (and, for aught I know was a real one) passed by: he seeing her in trouble, seemed to pity her much, and *exhorted* her to bear this with *patience* and *resignation*; and told her, that he doubted not but that she would, by some means or other, be delivered out of it; but he never moved a *finger*, in order to remove one *thorn*; but this I think, that I heard him say to her, I hope 'tis for *your good*; and so he went his way, and left her to shift for herself.

The behaviour of this person, no doubt, was matter of uneasiness to poor *Hepzibah*, as she might have expected some help and assistance from him, and the more so, because she judged him to be a pilgrim, and, for my part, I thought that what he said rather *augmented* her grief than alleviated it; because that his pitying of her might cause her to imagine that her case was worse than it really was. I likewise thought that it was not an easy matter for a person to conclude, when they are in afflictive circumstances, that it is for their *good* to be so, though *afterwards* they may possibly find it so.

Well, *Hepzibah* being still entangled, and almost at her wits end, thinking (at times) that she

should not have deliverance, one passed by, who took compassion upon her, and stretching forth his arm, thrust it in among the *briars* and *thorns*, and soon made way for her escape; and thus she got from her thralldom, without receiving any *real* damage; and no need have I to say, that glad was she when she again had her liberty.

After this, I saw that *Hepbzibah* seemed to walk on pretty comfortably, though not without a good degree of *caution*; but this I observed, that she had but little of the influences of the *sun* shining upon her, it being *cloudy* weather, for which reason her travelling was not quite so comfortable to her, as otherwise it would have been; but I observed that she seemed to be encouraged in this, that as she had the *sun* shining upon her in time past, so, possibly, it might again disperse the *beavvy clouds*, and spread its resplendent *rays* around her. Thus she walked from *stage* to *stage*, for a considerable while, even till such time as she was drawing towards the farther part of this wide *wilderness*.

Now as *Hepbzibah* was thus travelling on towards her desired *haven*, she came to a certain grove, which stood upon an eminence: I think the name of it was *Strength of Faith*, it was planted with curious ever-greens of various sorts, such as the *myrtle*, the *box*, the lovely *fir*, with many others, all which were very beautiful to behold, and afforded her much pleasure. In this *grove* she also met with several other things, which were exceeding delightful to her, such as the *sun* shining upon her, the birds singing in the *trees*, the gentle *breezes* fanning around her, and a flowing *spring* issuing forth its sweet purling *streams*, at
which

which she drank *freely*, and by which she was greatly refreshed. In short, she thought that this was the pleasantest place that she had met with through the whole course of her pilgrimage; and now, thought she, my trouble is over indeed, and I shall see no more sorrow, upon which she sang the following song.

Through many dangers I have past,
Towards the *land of Light*;
But now I'm come unto this place,
My fears are banish'd quite.

Within this howling *wilderness*,
Trials beset me round;
But in this *grove* my feet are set
On land that is most sound.

All things within this lovely shade
Great pleasure give to me;
And now I doubt not, but e'er long,
Lord ISHI I shall see.

The *sun* it shines upon my head,
The *spring* my thirst hath stay'd,
And by it I am much refresh'd;
Why should I be afraid?

Such are the great and glorious things
Lord ISHI does for me,
And such the wonders he hath wrought,
To set the *pris'ner* free.

Rejoice, my soul, be not cast down ;
In ISHI trust alway ;
For he it is, and he alone,
That is thy strength and stay.

He is thy lord, he is thy king,
To him exalt thy voice ;
His boundless love for ever sing,
And in his strength rejoice.

Great is his name, and wonderful,
Raise then his fame on high ;
With lute and harp his praise resound,
Above the starry sky.

For he it was, and only he,
That my deliv'rance wrought,
And from the midst of snares and toils,
Hath me in safety brought.

Therefore in songs and hymns of love,
His name will I resound,
Till all this fair and pleasant grove
Re-eccho with the sound.

Her song thus ended, she went on her way rejoicing : but this was not always to be her case ; in this grove she was not always to continue ; for as soon

soon as she descended from the eminence on which the *grove* stood, she came to a certain *valley*, thro' which she must needs pass, the which proved not very comfortable to her.

In this *valley*, she found herself encompassed with difficulties of various sorts, which, *at times*, were very irksome to her; but this I observed, that she kept her *footing* tolerably well, and still seemed to be in hope that by-and-by she should reach to the farther end of it, the thought of which was somewhat encouraging to her, she still having a strong desire to arrive at the end of her journey. I would remark, also, that there were two arrant *thieves*, who infested this *valley*, who were very offensive to her, the name of one was *Indolence*, the other *Declension*; and by them I plainly saw that she was oftentimes much hindered in her way. One time, in particular, I well remember they so closely beset her, as to put her quite to a stand; and how to get clear of them she knew not; and, what was worse, at this time, I observed that she had no *power* to make use of her *weapons*, so that she became an unwilling, but easy captive to them.

But little did she imagine that deliverance was so nigh at hand for her; for just as these *ruffians* were carrying her off as a prize, she suddenly heard, at a distance, a voice calling to her, saying, *Hepbzibah! Hepbzibah!* At which instant she began to look about her; and by what I observed, the two *ruffians* heard also the sound of this voice; for I plainly saw that they began to draw in their horns, which *Hepbzibah* perceiving, began to take heart, and, instantly drawing her *sword*, she cried out,

with a degree of vehemency, *'Tis the voice of my beloved Lord ISHI, and not the voice of a stranger* ; at which instant, he appearing in sight, she says, *Behold he cometh* to my assistance, with the greatest speed, upon which these miscreants left her ; and thus this poor *captive* was once more wonderfully delivered.

But who can tell, or what tongue can express the joy that was in *Hepzibab's* heart, when her Lord ISHI came up to her ? For my part, I cannot ; neither could she declare it in words to him, nor did he require it of her, her *countenance* being a sufficient demonstration to him of the reality of what was in her heart ; nor can I set forth in order, in what manner ISHI discovered his love to her, and therefore I shall not attempt it. As for *Hepzibab*, she being of a weak disposition, was so overcome with joy and love to her long looked for Lord ISHI, that whether she would have recovered I know not, had not ISHI given her a *restorative*, by which means the agitation she was in was somewhat abated ; and then she began to express (tho' in a broken manner) her *love* and gratitude towards him, that had so seasonably come to her relief ; but he, on the other hand, interrupted her, by telling her of the great *regard* that he had for her ; so that there seemed to be, as it were, a strife between them, which should exceed, the one in expressions of gratitude and admiration, and the other in words of love and tenderness.

After these things were past, *Hepzibab* began to tell him of the dangers she met with in the road ; the conflicts she had had with her enemies, and the many perils she had undergone, even to the

the endangering of her life; and seemed to think it strange that he would suffer her to be thus exposed, seeing that his love to, and value for her, was so great as he expressed it to be.

In answer to which, he explained himself to her in the following manner. 'Tis true, *Hephzibah*, the conflicts which thou hast undergone, in the course of thy pilgrimage, have been many, and sometimes to thee have seemed very severe; yet, nevertheless, my love to, and regard for thee, have not been in the least *abated*; in all thy afflictions, I had a fellow feeling with thee, and the greatest concern had I for thy safety; and often have I interposed on thy account, and in thy behalf, at such times as thou wast not aware of, and have often wrought out deliverance for thee, when thou knewest not that it was I who did it. Thou canst not mention one dangerous circumstance that thou hast been in thro' all thy journey, but I have been present to deliver thee from it; or when fallen into any afflictive case, to extricate thee from it, either by my own hand, or by a messenger sent for that purpose. 'Twas I that sent Mr. *Watchful* to thee, when thou wast at *Sensuality-market*, who delivered thee from thine enemies there; and all the deliverances thou hast had, from that place, till thou camest to the town *Forgetful*, were all of my procuring; and when thou wast there, and thy bones broke, 'twas I that took thee up, and carried thee to the house of Mr. *Sincerity*, where I set thy bones, and healed thy wounds. Likewise, when thou wast in the *pit*, in this *wildernefs*, 'twas I that passed by, and delivered thee; all which, with much more that I could tell thee of, together with the letter I sent thee,

thee, when thou wast amongst the *Kedareans*, are full demonstrations of the reality of my affections for thee, and that my love to thee is without *wavering*; of which the timely deliverance thou hast now had, is an incontestible proof. And now, *Hepzibah*, I would ask thee this question: Suppose all the difficulties and trials, of what kind soever that thou hast been exercised with, during the whole of thy travels, were correctly summed up together, and all the favours thou hast received in the way, put in competition therewith, which dost thou think would have the advantage?

Upon this question, *Hepzibah* laid her hand upon her mouth, and remained silent, being sensible that the favours she had received were more in number by far than the calamities she had passed through.

Perceiving her silent, he again addressed her: And suppose, *Hepzibah*, says he, the whole of thy *pilgrimage* had been one continued scene of affliction, and thou hadst not had one favour bestowed upon thee in the way by which thou camest, would not the fruition of the *land of light* (towards which thou hast made such a progress, and now art assured of the possession of) make thee ample amends for all the labour and pains that thou hast taken?

To which she replied, Oh, my Lord, I must acknowledge that all you have said is very just; and as concerning myself, I must say, what am I that you have had such a regard for me, or that *you have brought me hitherto*, or that I should have
any

any prospect of being in, or arriving to that goodly land. In answer to this, Lord ISHI told her, that her being brought to the *land of Light* did not *depend* upon any wothiness that was in her, but was purely owing to the *love* he bore to her.

Hephzibah then made low obeisance, and said, *Let not my Lord be angry*, nor be displeased with the weakness of his *bandmaid*, if I ask my lord, how I, a poor weak female, shall be able to encounter with the trials that I may be yet exposed to, before I arrive to the end of my journey? To which he replied, As long as my watchfulness is over thee, thou needest not to be afraid; for as I have hitherto preserved thee, and thou hast *persevered* even to this place; so will I continue to *watch over thee for thy good*, and thou shalt persevere even to the end of thy pilgrimage; and as thou seemest to be somewhat faint, and thy *heart is discouraged by reason of the badness of the way*, thou shalt *lean* upon me, till such time as thou art got out of this *wilderness*.

She bowed her head, and again made low obeisance; and accordingly she laid hold on ISHI's *arm*, which supported her until she came to a ridge of mountains, on the farther side of the *wilderness*, called the *Everlasting Hills*, where she was favoured with every thing that she could wish, on this side of the *land of Light*; and there she continued till such time as a messenger was sent to her to summons her to appear in Lord ISHI's court, which in process of time came to pass.

But as Lord ISHI and *Hephzibah* were passing along the road together, who can tell or enumerate
the

the passes and repasses of *love* that past between them, and the high encomiums they gave each other; he telling her of the *earliness*, and assuring her of the *perpetuity* of his *love* to her; she telling him, that her love was so ardent towards him, that she was almost *overcome therewith*; he telling her, how *acceptable her love* was to him; she telling him, that *his love to her* was better than the richest wine.

Again, he assured her, that she was, in his esteem, as one that was *all fair, and without spot*; which she returned, with a *behold, thou art fair! thy eyes are like to those of the Dove*; yea, *thou art altogether lovely*.

Again, ISHI tells her of the intenseness of his love to her, even when she was in thralldom under *Nomi*, and told her, that it was on that account that he *redeemed* her out of his hands, and paid the *debt* which was due to him; and as he had paid such a *valuable* price for her *redemption*, it was not reasonable to think that he would lose a *purchase*, which cost him so much.

Then again, *Hepzibah* laid her hand upon her mouth, having no answer to make; but I observed, that she was full of acknowledgments of her *ingratitude* towards him, in *encouraging* the company she had sometimes met with on the road, and also many times *questioning* his love towards her; but what I thought was very remarkable, he never once *upbraided* her on that account, nor once *charged* her with ingratitude towards him; but, on the contrary, sympathized with her, and spoke *comfortably* to her.

Now

Now as they were thus travelling together, Lord ISHI brought her into a delightful green meadow, through which ran a *river*, the water of which was clear as chrystal. On the banks of this *river* grew all sorts of such fruits as the season of the year produced ; and a pleasant walk *Hepzibah* had through it. Sometimes she eat of the fruit, which was very delicious ; at other times she drank of the water of the *river*, which to her was exceeding pleasant, having the same taste as the water of the *fountain* she drank of in the *Enlightener's* garden.

And here again ISHI renewed his expressions of *love* to her, telling her of the *near relation* she stood in to him, as that of his *only bride* and *spouse* ; and how impossible it was that such a *near relation-ship* should be dissolved ; with many other *endearing* things, which I cannot now relate ; all which were very encouraging to *Hepzibah* : And in this manner he solaced her, till such time as they came to the end of this meadow, which was not far distant from the afore said *bills*.

Now as they drew nigh to these *bills*, or mountains, *Hepzibah* still leaning upon her Lord ISHI's arm, they were discovered by some of the inhabitants that dwelt thereon ; who, being struck with the majesty and grandeur of ISHI, and the beauty of *Hepzibah*, they seemed to be in a great consternation who they should be ; one saying to another, with a degree of surprize, *Who is this that cometh up from the wilderness, leaning upon that goodly personage ?* whilst others of the gazing throng
said

said of her, that her countenance was *beautiful as the morning*, which has no vapour in it; *fair as the moon*, in the clearest night, and *clear as the sun* in its meridian brightness. In short, they seemed to be at a loss for adequate expressions to set forth to each other the conceptions they had of the beauty they beheld in her.

And when they began to ascend these *bills*, how full were these inhabitants of the praises of *Hepzibab*; being, as it were ambitious which should excel. But she, in return, spake very *diminutively* of herself, and had much rather have heard them speak in *praise* of her beloved Lord *Ishi*, who to her was the *chief among ten thousand*.

Having ascended these *bills*, *Ishi* told her that she was there to abide till such time as he sent for her to the *land of Light*; which time, he gave her to understand, would soon come; for as his desire was so ardent towards her now, he should not be at rest till such time as she was brought to his *court*, and their marriage *consummated*, where they should enjoy uninterrupted felicity.

No doubt but it was pleasing to *Hepzibab* to have her lot cast among such agreeable company as the inhabitants of these *bills*, and also to hear that her pilgrimage was so near at an end. But, by what I saw, she seemed rather inclined to go with him immediately, because she could not well bear his *absence* from her; but *Ishi* told her that this must not be, because that there was a *set time* appointed of his father for that *public* solemnity, which was not yet come; but when the intervening

ing time was *expired*, not one moment longer should she tarry : in which she readily acquiesced, telling him that she had *no will* but his. He farther told her, that she had yet one difficulty more to encounter with, and that was, to pass through a *black lake* that ran between these mountains and the *land of Light* ; after which all her troubles would be ended.

The hearing of this caused *Hepzibab's* nature to shudder ; which, by her change of countenance, *ISHI* observed ; but he encouraged her not to fear, by telling her, that he had passed through it *himself*, and had paved a way for her, so that she could not possibly *sink* to the bottom of it ; which was matter of consolation to her.

During *Hepzibab's* residence upon these *bills*, she was accompanied by ten virgin-sisters ; their names were, *Mrs. Love*, *Mrs. Joy*, *Mrs. Peace*, *Mrs. Long-Suffering*, *Mrs. Gentleness*, *Mrs. Goodness*, *Mrs. Faith*, *Mrs. Meekness*, *Mrs. Temperance*, and *Mrs. Patience* ; and very delightful companions they were to her, being virgins of such modesty and innocency that the *strictest* law could not lay any thing to their charge ; and by them she was entertained with all the good things these *bills* afforded ; and frequently they would be walking with her upon the tops of these *bills*, from whence, in a clear day, through a *prospective* glass, *Hepzibab* had *clear* views of the *land of Light* ; which afforded her great pleasure, and which caused her earnestly to long for the accomplishment of the time when she was to be sent for unto it.

• It was a customary thing when *Hepzibab* and these virgins were in each others company, to entertain one another with *singing* : sometimes they would sing *old* songs, sometimes *new* ones : I can't remember them all, but the following ones I have learned pretty perfect, the first sung by the virgins, the other by *Hepzibab* ; and this was the tenor of the virgin's song.

We on these *bills* in safety dwell ;
None can disturb our peace ;
We're freed from dangers on all sides,
'Till we have run our race.

These *bills*, these *Everlasting Hills*,
Delightful ones they are ;
Not all the hills upon the earth
With these can ere compare.

We've all things *plenty* to enjoy ;
Of *fruits* we have good store ;
Nor shall we ever suffer want—
What can be wish'd for more ?

And now follows *Hepzibab's* song to the same tune.

'Tis

'Tis true, these *hills* delightful are,
 Here's plenty to be found ;
 But yet they are not to compare
 With yonder pleasant ground.

The *fruits* that on these *bills* do grow,
 Delicious are indeed !
 But not like those in *th' land of Light*,
 On which I long to feed.

Your company, sweet virgins, is
 Most pleasant unto me ;
 A taste of what I shall enjoy
 When I with *ISHI* be.

Haste on that happy wish'd for Time,
 Which will not, cannot miss ;
 When I in *ISHI's* Court shall be,
 In full consummate Bliss.

It was not long after this, but a *Pursuivant* came with the greatest precipitation to *Hepbzibab's* Lodging, bringing her a *Billet*, by which she was informed that it was Lord *ISHI's* Mind, that she should be at Court with all possible Speed, in order to which, she was to set forward without delay.

The reception of this news seemed to put her in high spirits, though the thought of passing through the *lake* somewhat intimidated her ; yet, nevertheless she addressed herself to her journey, the vir-

gins bearing her company to the *utmost bounds* of these *bills*, on the other side of which the *lake* ran; and having accompanied her to a *plain* over which she was yet to pass, and wished her good speed, they returned to their place, and *Hepbzibab* went on her way.

It should have been noted, that during her continuance upon those *bills*, she was oft times greatly refreshed with the *dews* descending upon them, and great pleasure she took therein.

Now as she was travelling over this *plain* (in which the road was somewhat *rough*) her lot was to be beset by an enemy, which she little expected; who should it be but *Abaddon*, the prince of the country from whence she came, and in which she was born. It may be remembered what vengeance he, with his *emissaries*, vowed against her, on account of her leaving his territories, and what assaults she met with from most of them in the road as she came along. Now, he being sensible, that if once she passed over the *lake* in safety, all his hopes of recovering her would be entirely lost, was resolved now, if possible, to gain his point; and with him poor *Hepbzibab* had work enough; for hard beset she was indeed! and, at one time in particular, she began to think that she should be worsted, and he would gain his point, which caused her distress to be very great; and what added to her affliction, her sword, which aforetime had been very useful to her, she could not now make use of; but so it was, just as she thought he was about to make an end of her, she laid fast hold on her weapon, called *Non-resistance*, and with it gave him
such

such a stab, that he immediately quitted his hold of her, and made his flight over the *plain*, most hideously yelling as he went; and *Hephzibah* saw him no more, which caused her greatly to rejoice; and the joy remained with her, till such time as she came to the brink of the *lake*.

No sooner had she taken a view of this *black river* (so called, by reason of the blackness of the water) but her *spirits* began to droop, and she found *nature* to recoil; but, being again a little encouraged, she uttered the following words.

Through many dangers I have pass'd,
And 'scaped many a foe;
And shall I now recoil at last,
To pass this watry flow?

'Tis true, the water it is black.
And may be deep to th' chin;
But it can ne'er o'erflow my *head*!
Therefore I'll venture in.

ISHI before has trod this path,
And he hath pav'd the way:
What danger in it need I fear?
I'll make no more delay.

With these words she entered the river. At her first stepping in, it seemed somewhat irksome to her; and, as she went farther on, she began to fear that it would prove deeper than she expected; and truly a hard struggle she had to keep her
E e 2 standing,

standing, the *stream* beating, with a degree of rapidity, against her. But by-and-by she found *good footing* to walk upon, which thing encouraged her very much, and caused her to say as followeth.

The worst is past, and now I find,
 My *standing* firm and good ;
 And soon I shall leave all behind,
 And eke this *watry* flood.

And soon after she came to the brink, on the other side of the *river* ; upon which she uttered the following words.

Farewel, all toil, and dangers too,
 No more will you molest
 My peace and joy ; for soon I shall
 Enjoy the *promis'd rest*.

And with Lord ISHI ever be,
 In lands of *Light* most fair.
 Come, bring thy *chariots*, let me fly ;
 For I long to be there.

My *way*, 'tis true, most rough has been,
 Almost in ev'ry station ;
 But I've been *led by a right way*,
 To th' city of *habitation*.

Upon

Upon which she stepped out of the *river* or *lake*, and I saw her no more ; and thus her toilsome pilgrimage was ended.

But as I stood by the side of the *lake*, gazing after this fair *female* (whom my thoughts had so long accompanied) and musing with myself how, or in what manner, she would arrive at the *land of Light*, after which she so earnestly longed ; Mr. *Intelligence* (who had been my constant companion, during the whole of my dream) told me, that I had no occasion to be in any consternation about her arrival to her desired haven ; because it was Lord ISHI's custom to send some of his most illustrious *ministers* of state, to convey his favourites to his *court*, so that it was not possible for any danger to befall her in the way ; and I must say that this account gave me great satisfaction.

Mr. *Intelligence* also informed me, that when *pilgrims* are, by those *courtiers*, brought to the *land of Light*, they are immediately received into the full fruition of Lord ISHI, who receiveth them with the greatest fervour and complacency ; and no wonder, inasmuch as he took such delight in them in their pilgrimage *thitherward*. He likewise told me, that in his *presence* they possess uninterrupted felicity, even all that their hearts can wish for, or their souls desire, enjoying not only the presence of Lord ISHI, but also the society of an *innumerable* company of happy associates, all joining with one united voice, in chaunting forth the high praises of him that *loved* them, and was the sole cause of their being in such a happy situation.

By Mr. *Intelligence*, I was also informed, that in this blissful state, *pilgrims* have no cause to fear the attempts of any enemies to disturb their peace; there being no *Nomi* there, that will, or can bring any charges against them; no *Abbadon*, or any of his emissaries, to attempt to destroy, or even annoy them; no *Sensuality-market* to pass through, and so no danger from the enemies that trade therein; no *Pride* or *Self* to retard, lead out of the way, or rob them of their *treasure*. No storms of hail or rain, flashes of *lightning* and dreadful *thunder* ere there; no *lake* to wade through, or *Guilt's* loathsome brook; no *dark valley* with *quagmires* and *quicksands* there; no *eclipse* of the *Sun* ever to be seen there, as it is always shining in its meridian brightness. There were no ruffinous *crickers* to shoot their darts at them, and sorely grieve them there; no *Vain-opinion-thicket*, nor any one to deny Lord *ISHI* there; no barren *beath*, nor *Atheist's* grim visage there, no, nor one idle or *fleece-bunting shepherd*, there neither. No *air* there that can cause them to be *forgetful* of what they are employ'd in, or danger of being in such company as may cause them to fall to the breaking of their bones; no danger of falling into lethargic disorder there. *Crutches* there were needless to support them with, no frightful aspects to terrify their minds there, nor any need of any but Lord *ISHI* there to support them withal. No *Blind-Zeal* to be deceived by, nor any *Party* to lead, them out of the road there, nor any occasion of a *map* to guide them in their way, or even a *monitor* to give notice when they are going into the path of danger; no scorching *desert*, or land of drought or want of cooling springs there; no intricate *Wildernesses*. with *pits*, *snares*, and *by-paths*, no danger of being misled into unfrequented ways or
la-

labyrinths, nor danger of being devoured by voracious beasts, nor even a yell of them to be heard there. Here were no *Vulgarians* to be insulted by, or *Civilizarians* to be depended upon, or deceived by, no, nor one *uncertain* or false companion to be found, throughout the whole *realm* ; no *Kedareans*, or *Mesbeckites* there to dwell among, nor danger of being taken *captive* by any *black* tribe whatsoever ; no *ravishers* there to molest the *pilgrims* in their way, Lord ISHI, and his grand retinue being ever present to guard and defend them ; no *Abbadon* ever to engage with more, or *black lake* again to pass through, all these things being left behind ; the views of which must consequently be a great augmentation of the *pilgrim's* felicity.

Mr. *Intelligence* farther informed me, that in this state, the pilgrim's happiness was so consummate that they had no more need of residing at *Reliance* lodge, or regaling themselves upon the plain of *Hope* ; no more need of Mr. *Shepherd*, or his *lodge*, or even the immunities thereof for their refreshment on the way ; no more occasion for any to deliver out of the hands of enemies upon the road, such as *Watchful*, *Relief*, and others ; no more need of the priviledges that pilgrims are favoured with by the *Enlightener*, but that they shall ever behold Lord ISHI's glorious person ; and not only so, but he will be to them a lasting GLORY. No more will they have occasion for *Strength* castles in their way, nor the refreshments they there found in their pilgrimage state ; no more will they have occasion to go a *gleaning* as heretofore, nor any more partake of such provision as may have the least tendency to to cause disorder. No more will they have occasion

for the civilities of Mr. *Sincerity*, or the *primitive* *disb* treated with by him, nor will they ever be put off by any with the contrary one ; no more need of being recovered from *lethargic* disorders, no, nor any more need of *virgins*, save one, namely, *Charity*, or *Love*, to converse with, or receive comfort from, Lord *ISHI* being the sole joy and solace of his favourites. No more occasion for being bathed in warm *baths* in order to heal disordered bones : 'tis true, *Assurance* will abide with the *pilgrim* for ever, but *True-hope*, and *Desire*, will be no more, *fruition* being the inhabitants constant companion. No more complaints made for want of rivulets, or cooling springs to allay a scorching drought ; for in this paradisaical state, *there is a RIVER the streams whereof make glad the joyful inhabitants thereof* ; no more tasting a little *honey* dropping from a *CLIFT* of a *Rock*, and after a while be again in want, there being such a fulness thereof, that neither *hunger* nor *thirst* are experienced any more ; no more need to join the inhabitants of the *Rock* in singing one *stanza* only, for there the song will be perpetual, and that without the least interruption or jar. No more passing by a *mountain*, which the travellers were afraid to *touch*, they being come to the mountain of the realm of *Light*, the city of the great *King*, the *palace*, or mansion-house of *ISHI* the *pilgrims* Lord. No more *pricking briars*, *grieving thorns*, or *penury* to complain of in this happy state, for in *ISHI's* presence *there is fulness of joy*, and at his right hand *there are pleasures*, and plenty *forevermore*. Nor any more will the pilgrims have occasion of the most illustrious conveyance to attend and guard them from one place to another, they being secured in such a happy situation from

from whence they neither will nor shall have the least desire to go out.

By Mr. *Intelligence* I likewise learn'd that in this famous realm of *Light* Lord ISHI sits enthroned in the most royal magnificence, and kingly grandeur, incircled with *Light as with a garment* most glorious to behold, a specimen of which some of his attendants beheld when he dwelt below, the dazzling sight of which threw them into the utmost confusion, so that they knew not what to say, or even what they did say, but one of them liking what he saw so well, said to him, master, *it is good for us to be here*, being no doubt unwilling to lose sight of that *most excellent glory* with which he saw his master adorned. And, continued my informer, if such glorious apparel was seen upon him when here below that the beholders were astonished at the sight thereof, of what transcendent glory must his attire be now he is in the realm of *Light*? even such, as no travellers here, could possibly behold and live! but in this *realm*, every beholder is capacitated to look upon him with the greatest pleasure and delight. Upon his glorious throne, he sits not alone, but is seated at his *father's right hand*, and *whatsoever his father does that doth he also*. And at his own *right hand* sitteth *Hephzibah* his *queen*, clothed in the most rich attire, even more beautiful than though it was embroidered with the *gold of Ophir*, and her *linen* so *clean and white* and so fine as is peculiar to herself, and what was presented to her by her *king ISHI* in the *day of their espousals*, on which day his heart was *glad* upon the account of so happy an union, the which he never once *repented* of, nor will he ever so do, his love is so firmly

ly fixed upon her, even so firm, that *many waters*, yea, all the waters in the world *cannot quench* it. As to Lord ISHI's palace it is altogether impossible to describe the magnificence thereof. The court that he keepeth is the most splendend and brilliant that can be imagined or thought of, and those that came to it and were always in it, consisted of such who were of *every kindred, and tongue, and people, and nation*, and all of them are entertained by him in the grandest manner, and that most freely. As to the *number* of Lord ISHI's retinue, that is fully known to none but himself, but they are said to be, *ten thousand times ten thousand, and thousands of thousands*; a vast number indeed! and all these with one united voice, and with the highest elevation incessantly join in the greatest and most lofty ascriptions of praise to him, in words somewhat like these, "Thou art WORTHY to receive POWER, and RICHES, and WISDOM, and STRENGTH, and HONOUR, and GLORY, and BLESSING; joining therewith their hearty AMEN, and falling down upon their faces, worshipping him with the sublimest adoration.

And I have also authority, says this relator, to inform you, that as there will be many *pilgrims* in these *low-lands* in the *latter days*, Lord ISHI will descend from the *land of Light* to visit them, not in the manner he before did, no, but in such a way as is impossible for *heart to conceive of*, which period of time will be halcyon days with the *pilgrims* indeed! and though I say it, says he, none can declare the glory of those days better than myself — Upon which I desired him to give me a sketch thereof, being delighted with what he had be-

before related, and having full dependance upon the truth of what he might yet farther make *known unto me*.

As it is in my province, replied he, to satisfy enquiring minds, I shall readily give you a few hints, and perhaps you may make farther improvement upon them. I make no doubt but that you well know that soon after Lord ISHI ascended to the *land of Light*, the *pilgrims* that were then in being, suffered greatly by those that *would not that ISHI should reign over them*; but had an implacable hatred for him, and the *pilgrims* that loved him also. Many of whom suffered confiscation of goods, were *baled to prisons*, and suffered death for ISHI's sake : and not only so, but false *pilgrims*, who pretended to be *teachers* of others, also arose in those days ; the same proved to be a great annoyance to many ; yea, one of the greatest *pilgrims* the world ever saw, when enumerating the many perils he had suffered, said that he was *in perils among false brethren*, pretended *pilgrims* ; and this, no doubt, sat heavier upon his mind than any thing else. He well knew that *bonds and afflictions* would constantly be his lot ; but what were all these to the trouble he met with from *false brethren* ? Nothing. *None of these things move me, says he ; neither count I my life dear to myself ; so that I may finish the work with joy*, which Lord ISHI has appointed me to perform : which work was to *teach* and instruct *pilgrims* in the knowledge of ISHI, their Lord ; and an excellent *teacher* he was, and a most noble SPIRIT was he a partaker of ; which caused him to be indefatigable in his work, travelling from place to place,

place, from city to city, *round about* from one country to another, spreading abroad amongst the ignorant the favour of the knowledge of his adorable MASTER ; insomuch that he could, without presumption, say that he had *laboured more abundantly* than all his coterporaries ; tho' they, in their sphere, were greatly useful in their days for the like valuable purpose. And as he expected that bonds and imprisonment, &c. would be his lot, even so they really were, and he, at last, suffered death by the hands or command of an inhuman and cruel tyrant : the same punishment was inflicted on all his coterporaries, save one. Even so, you cannot but be, in some measure, sensible, that in after times those who professed to be *pilgrims*, and stood up boldly for the name and cause of ISHI, were greatly harassed by their adversaries, and great devastation was made amongst them, thousands of them suffering the most cruel and barbarous treatment by imprisonments, tortures of various sorts, and the most cruel deaths that could be invented ; but nevertheless, as it was for ISHI's cause, many of them bore the same with the utmost resignation, triumphing therein, rather than murmuring thereat. And doubtless your ears have heard your fathers tell what woful work hath been made with *pilgrims* in their time, and in some preceding ages how that many thousands have been put to the sword in one place and another, by their blood-thirsty and tyrannical enemies, even to that degree, that streets have been, as it were, covered with dead bodies and purple gore. And I make no doubt but that you have been likewise told how that fire and faggot were the portion of many who

lived

loved not their lives, so as to save them by avoiding such a death, esteeming it their highest honour that they were *counted worthy* to bear a testimony for the name of their dear Lord ISHI with their dearest blood; all which he takes cognizance of, and an ample reward will they have from him for the same. Nor can you be altogether insensible (notwithstanding a restraint has been laid for several years past upon them) that the *pilgrim's* adversaries have, as it were, been nibbling at the bait, using their utmost efforts to accomplish their malicious design; but, in the course of providence, as under the direction of Lord ISHI, all their enterprizes have been rendered abortive, and they obliged to *return back by the way that they came*, no doubt to their great mortification; by which you see that their *disposition* continueth to be the same as heretofore. But, what is matter of great concern, and much to be lamented, is, that in these peaceable days jars and contentions should subsist amongst those who bear the name of ISHI. It was a remarkable saying of one in former times, to them that were about him, "See how these *pilgrims* love one another!" but I think it may be now said, and that with great propriety, "Observe, how many of them are ready to devour one another;" an awful case this. 'Tis true, they do not, and perhaps they would not, were it in their power, devour one another, in the literal sense of the words; but this they (many of them) are not wanting in, *viz.* to load others with hard and unjust invectives; which many times proves exceeding hurtful to them, with regard to their reputation and secular interest; which, in some respects, is a similar case with that
great

great *teacher* before mentioned ; for though they are not in *peril* of long their lives from them, yet they are in *peril* of losing their good names ; which, you know, is to be *chosen before great riches* ; and, as it has been justly observed, if a person's good name is taken from him, he may as well be deprived of his life ; because thereby he many times is deprived of the comforts that his animal life stands in absolute need of. And, 'tis to be feared, that there is too much animosity found amongst those who are *pilgrims* indeed ; which is also matter of great lamentation : not that their contentions arise from doubts concerning the reality of their being *pilgrims* ; no, but concerning the manner how *pilgrims* should be instructed in the *rules* and *doctrines* contained in the *statute-book* given by the PRINCE of *pilgrims* ; which their enemies make a great handle of, and is matter for them to triumph in.

But when Lord ISHI cometh, as aforesaid, then all these things I have mentioned to you, will entirely subside, and perfect tranquility will be the portion of those who shall be then living ; and perhaps the prospect of it affordeth matter pleasure to you.

In that happy period, those that are real *pilgrims* will be highly favoured indeed ! all of them will live in perfect peace and the greatest tranquility ; no blood-thirsty persecutors will be known by them, and there will be no rapine or murders committed amongst them ; such as have a *nature* in them inclining them to commit violence, will be entirely restrained therefrom.

This

This is emphatically represented by the *wolf dwelling with the lamb, the leopard lying down with the kid; the calf, the young lion, and the fatlings*, being harmoniously in company together; and so tame are they represented to be, that even *a little child shall lead them*. Likewise, there shall be such a harmony betwixt the *cow* and the *bear*, that they shall feed together at one *crib*, notwithstanding the great contrast there is in their natures; and, farther, *their young ones shall lie down together*, as tho' born of one and the same dam: *and the lion shall eat straw like the ox*, even as though his appetite was entirely changed: *and the sucking child shall play on the hole of the asp*, and not be stung thereby; *and the weaned child shall put his hand on the cockatrice den*, and that without receiving the least damage from such a poisonous serpent: not one of those voracious beasts, or poisonous animals, shall be suffered to *hurt or destroy* in those days; all which discovers, that there will still remain some great personages, and also some of a lower class, whose nature will be the same as ever; but they will be under such a restraint by Lord ISHĪ, that, instead of behaving as others have before done, they will be ready and willing to do all the good offices for *pilgrims*, that lie in their power; and a happy revolution this will be.

Likewise, all jars, animosities, feuds, and contentions amongst *pilgrims*, will entirely cease; those of high degree shall not vex them of low degree, nor shall the latter envy the former. No strife shall be betwixt them, concerning what is recorded in the *statute-book*; but, on the contrary, they will be of one heart, one towards another, and of one
way

way of thinking, concerning the most important matters ; so that it may be justly concluded, that great will be the contrast betwixt those days and the present.

As to the *teachers* of *pilgrims*, in those times, there will be no divisions among them ; they shall *see eye to eye*, what one sees proper for *pilgrims* to be instructed in, another shall have a perfect knowledge of, and all ready to communicate the *savour* of what they know to such as are under their care ; insomuch that *they shall all know the Lord ISHĪ, from the least of them to the greatest*. A happy case this !

But in this halcyon state they are not always to abide ; no—for at the close of it, a dark and gloomy scene will take place, and that both with the *wise pilgrims* and the unwise ones. Such a drowsiness will fall upon them, that they will be, as it were, all of them *slumbering* and *sleeping*, consequently off their *watch*, or at least not in a proper posture for watching, and so not prepared for any sudden surprize.

But whilst they are in this state of stupidity, or *midnight* security, a cry will be made, a loud one, so as to be heard by them all, BEHOLD THE BRIDE-GROOM cometh ! which cry, no doubt, will put them into the utmost consternation ; but, however, the *wise pilgrims* being prepared for this awful event, they will be received into the MARRIAGE supper, but the *door* shut against the *foolish* and unprepared ones : an awful case indeed !

And

And now will be ushered in a more glorious scene than ever was yet beheld, or than is possible for the *heart of man to conceive*;—no less than the second visible appearance of *ISHI the great*, the SAVIOUR of pilgrims. But will he come in such an humble manner as he did at his first coming? or will he come into these parts alone?—No:—before he came in an humble manner, indeed! having no splendor, nor great personages of the world attending him, but *subject* to those with whom he dwelt; and *meek and lowly* was his behaviour towards all those with whom he conversed, bearing the insults that fell upon him from his *neighbours*, with the greatest calmness and resignation—But now the scene will be changed. Now he will make his appearance, with such magnificence as is altogether impossible to tell: the most that can be said of it, is, he will *appear in his own glory, in his FATHER's glory, and in the glory of his most illustrious ministers* of state; and this you may reasonably believe, will be GLORY unspeakable. Nor will he come alone;—no—far from it; for the *thousands* before-mentioned will be his shining *attendants*, and they will be adorned in the most magnificent and princely manner. These shall attend Lord *ISHI* with the greatest alacrity (as they always have done) with the *voice of melody, a shout, and the sound of a trumpet*; the same shall be heard to the utmost ends of the earth—But shall these be his companions only? no—*HEPHZIBAH*, his BRIDE, whom he always constantly loved, he will then *bring with him*, adorned in such a brilliant manner as will be surprizing to every behold-

er; and a glorious day will this be to such *pilgrims* as are then *alive*, of whom no doubt there will be many.

The *ministers* that attend Lord ISHI will then be commissioned by him, to escort them into his immediate presence; and they being all ready to *do his will*, instantly will conduct them to him, who, with the greatest pleasure and delight, will receive them into his tender embraces, and will say to them, *Come, ye blessed of my FATHER, inherit the kingdom prepared for you, from the foundation of the world*; and a most delightful saying will this be to them.

This being accomplished, and all Lord ISHI's and the *pilgrims* enemies being subdued, and *put under his*, and their feet, he, in great power and splendor, will *reign* over them in those *Low-lands* for a certain period, said, from good authority, to be a *thousand years*.

In this blissful period, pilgrims shall not know the want of any good thing; *bread*, to the full, *shall be given them, and their water shall be sure*; for ISHI himself, rather than they shall want refreshment, *will lead them to living fountains*, where they may drink till they are fully satisfied. Nor will they have any fears upon them, on account of any enemy: no;—for the place of defence that they will be then garrisoned in, will be the *munition of Rocks*, which is encompassed with insurmountable WALLS and BULWARKS, and thereby always kept in the utmost safety.

But

But this is not all that Lord ISHI will do for them. What more will he do for them? you may say. Why I have authority to tell you, that he will confer upon them the greatest honour that can be imagined; no less than making every individual of them *kings and priests* to himself *and his FATHER*; and what can be greater honour than to be so dignified?

Separate kingdoms the pilgrims shall not have: no;—but they *shall reign with him*, though not upon an equality; upon which account, *such a song will be sung* by them, and that with infinitely more beauty, elevation, and harmony, than was ever known before: and I doubt not that these tidings are very agreeable to you.

When this happy period is expired, then will commence an awful day indeed! though not to those I have been speaking of; the most dreadful case that can be imagined cannot affright or terrify them; that is altogether impossible; but exceeding dreadful will it be to such as have been the implacable enemies of them and of their beloved Lord ISHI.

Those shall all be summoned by the sound of a trumpet, to appear, and stand before the glittering throne, on which the PRINCE of *pilgrims*, in inconceivable grandeur, will sit; and no sooner is the awful, the tremendous summons given, but they, notwithstanding it may be contrary

to their will, and against their inclinations, they will be absolutely forced to obey, and comply with it.

But, oh! what a scene is here! myriads of myriads standing before the tremendous throne, and that in the deepest confusion, knowing themselves guilty of every crime that shall be laid to their charge, having no eye to pity them, nor one to make intercession for them.

Now, “ the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men; such as, in their day, excelled others in strength of body; and every bondman, and every free-man, will seek to hide himself in the dens, and in the rocks of the mountains for safety, saying, Fall on us, and hide us from the face of him that sitteth on the throne; for the great day of his wrath is come; and who shall be able to stand?”— not one of them, be he never so great and noble.

The trial then comes on, and the *books* wherein all their evil deeds are registered, being *opened*, every one of them will be *judged* according to what was therein recorded; and those that have *done well*, by cleaving wholly to Lord ISHI, will be declared to be acceptable in his sight; but those that have *done evil*, by doing things contrary to his will, will be sentenced to perpetual banishment from his sacred presence.

But

But, notwithstanding this direful sentence, they, by the insinuation of one that will *deceive* them, one that had been long bound up in *prison*, but will now be *loosed*, like a drowning man, that catcheth, as it were, at a shadow, in order to save his life, will use their utmost efforts, in order to prevent the execution of what is to be their doom ; and as the number of them will be infinite, even *as the sand of the sea*, they will *go up on the breadth of the earth*, and *compass the pilgrims camp about*, even *the beloved city*, in order to ransack and overthrow the same.

But as they are forming this wild design, behold a *devouring fire* shall be poured down upon them, and they and their *deceiver* shall be cast into everlasting imprisonment, there to be tormented day and night, and that for ever and ever.

This being accomplished, Lord ISHI will *deliver* up his kingly authority amongst *pilgrims* to his FATHER ; and then HE and his FATHER will be *All in All*.

Mr. *Intelligence* having given me this pleasing relation, I awoke from my dream, and found myself much refreshed and comforted with my long sleep, and full of meditations on what I had seen and heard, and which to me were matters well worthy to be regarded, as of great consequence in this our earthly pilgrimage,

So

So I rose, much pleased and delighted with my dream, and again set forward on my intended journey, not knowing what will be my lot before I arrive at the end thereof.



E P I L O G U E.

*F*arewel, my *Hephzibah*, my heart's delight;
*I*n regions fair, thou'rt safe in the blest sight:
*N*o more shall any foes thy soul oppress;
*I*sh^h the great, he does thee now caress:
*S*ecure thou art in perfect happiness.



BOOKS Published and Sold by J. JOHNSON, at
Mead's Head, opposite the Monument.

- I. **THE GOSPEL MYSTERY OF SANCTIFICATION**,
opened in sundry practical Directions, suited especially to the Cases of those who labour under the Guilt and Power of in-dwelling Sin : To which are added a Sermon on Justification, and a Table of Texts illustrated. By the Rev. Mr. WALTER MARSHALL, 3s.

Mr. HERVEY, speaking of this Treatise, says, " It is with great Pleasure, and without any Diffidence, that I refer my Readers to Mr. MARSHALL's Treatise on *Sanctification*. Which I shall not recommend in the Style of a CRITIC, nor like a Person of TASTE, but with all the Simplicity of the *weakest* Christian: I mean from my *own Experience*. It has been made one of the *most useful* Books to my own Heart; I scarce ever fail to receive spiritual Consolation and Strength from the Perusal of it. And was I to be banished into some desolate Island, possessed only of *two* Books besides my Bible, this should be *one* of the two, perhaps *the first* that I would chuse."

See the third Edition of Hervey's *Theron and Aspasio*, Vol. 3. p. 336.

2. **THE ARIANS and SOCINIANS MONITOR** : being a seasonable Antidote against their dangerous Errors. Price 9d.

3. **A Collection of divine Hymns and Poems**. By Mrs. ELIZ. ROWE, *Author of the Devout Exercises of the Heart*, fourth Edit. 2s 6d.

4. **Hymns** by Mr. MATT. HENRY, Author of the Exposition on the Bible, 1s.

5. **GILPIN's Treatise on Satan's Temptations**, 4s.

6. **The Transcendent Excellency of our Lord and Saviour, Jesus Christ**, 6d.

7. **BENJ. KEACK's Hymns and spiritual Songs**, 1s.

8. **SALTMARSH on the Freeness of Christ's Blood for the Salvation of Sinners**, 1s.

9. **GIBBONS's Hidden Life of a Christian**, 2s 6d.

10. **The Advantages and Disadvantages of the Marriage State**, as entered into with religious or irreligious Persons, 6d.

11. **TOM's shining Convert**, 1s.

12. **BUNYAN's Pilgrim's Progress, complete**, 2s.

13. **The same Book, large Print**, 6s.



THE
S U P P L E M E N T
TO THE
F E M A L E P I L G R I M,
Or, THE
T R A V E L S
O F

Evangelistus:

BEING A
SUCCINCT NARRATION

OF THAT
Strong and unparallelled Affection
which subsists between the Prince of
Salem, and the Princess *Hephezibah*.

To which is added,

A D O O R to the H E A R T: or, The
C A B I N E T of L O V E opened.

BEING A
KEY to the Allegory, very proper to be bound
up with The FEMALE PILGRIM.

By the A U T H O R of the
CHRISTIAN'S GRAND TREASURE.

Printed for J. JOHNSON, at MEAD'S HEAD, op-
posite the M O N U M E N T.

MDCCLXII.

[Price One Shilling]

George Bedford Kenton
the Gift of his much Hon^d Father

1799

THE
TRAVELS
OF
EVANGELISTUS.

Introduction, containing Evangelistus's Account how he was brought to an Acquaintance with the PRINCE of SALEM and the Princess HEPH-ZIBAH, as he was travelling from Egypt through the desarts of Arabia, in his way to Jerusalem, (to which city he was bound) in order to replete his mind with fruitful experience, being possessed with an uncommon inclination of soul to acquire eximious knowledge in the things of nature.

I Set out this long and dangerous journey in my early days ; for know that I did not come by the strait way, but by the way of the wilderness, which was infested with fiery serpents, scorpions, and devouring beasts, &c. and I had not travelled far in this desert, before I was attacked with these voracious beasts, by whom my life was in jeopardy almost every hour ; and had not the kind hand of Providence repeatedly succoured and defended me, I must have fallen a sacrifice to their fury. Now it came to pass upon a certain day, when I had made pretty large progress thro'

the wilderness, that I met with a creature more than common voracious. I saw at a distance, thro' the thickets and shades, that his eyes glared with vengeance, that his countenance was dreadful, and that his weapons spread death. And tho' he was armed with such native and uncommon fury, yet I observed that he used much subtilty in his approaches to me. I thought he looked with too much ferocity to be afraid of me ; yet he was so adroit an enemy, that he would not be seen to kill me ; but still so voracious that he could not leave me.

Sometimes, at a little distance, he would make a circle round me ; at another time he would flee with such precipitation before me, that I was pleased with the hopes of his leaving me. But what surprized me was, I found in many places the sands in my path made as smooth as glass, and as I put my foot thereon, it left a full impresson. Seeing this frequently, I thought surely it must be a stratagem of this beast to track me the ensuing day, if I chanced to escape him thro' the darkness of the night ; which made me think of that proverbial speech, " He is as cunning as the " d——l". However, thought I, it may be I may escape him ; therefore I hastened to a thicket which was before me (as the sun was set, and the evening curtains were drawing apace) where there was a company of *Arabians* in the height of mirth, with whom I joined. But alas ! it proved an unfortunate place to me ! — as it happened to be this voracious creature's harbour and place of nightly residence ; and unexpectedly in the depths of darkness he approached, and, finding me there, he struck me with double fury ; so that I fell as one dead at his feet : yet I did not observe that he struck any of the *Arabians* at all. But there is none can tell what triumphs and rejoicings he made
over

over me ; what exultation and joy he discovered at my lying as a victim at his feet : and lest I should recover, and so make my escape, he blinded mine eyes, and lamed my feet, and then left me for some time. In the mean while I a little recovered from the painful blow ; but instead of joy I found an enlargement of sorrow ; tho' I had life to move, I had no feet to move with ; a path before me, but I had no sight to see the road, and so was necessitated to go upon my hands and knees. I was obliged to live upon such herbs and roots as I could gather with my hands. While I was in this state, my voracious enemy would frequently return, and view my abject state with a contemptuous laughter ; I was a living sport to him, as *Sampson* was to the *Philistines* when he had lost his strength and his eyes.

But it kindly happened one day, that I heard the joyful sound of human feet, and the transporting pleasure of a human voice ; and when I thought the person near me, I said, with all the emphasis of a broken heart, *Behold me blind, behold my exile state* ; and it was so happy that he heard me, and when he drew near, he asked me how I came into such an abject state.

I told him that I was going thro' this desert of *Arabia* to the city of *Jerusalem*, to gain knowledge and improve my understanding ; for I had heard that its inhabitants had the most perfect knowledge of the language of *Canaan*, which I was desirous to obtain. I likewise heard that there was a Royal Society in the city, which consisted of citizens who were a free people, and exceeding ready and kind in instructing strangers.

Now it happened some time ago, that I met with a frightful, voracious creature, from whom I expected nothing but death : but he only wounded, lamed, and blinded me, and then left

me helpless, forlorn, and unpitied : thus I die a lingering death.

He then asked me in what part of the desert I was thus wounded ? I told him it was in a dark thicket, near at hand ; where there was a company of the natives of the wilderness, who were entertaining themselves with mirth of every kind that nature prompted them to, with whom I join'd.

To which he replied, suppose yonder is the thicket, and if so, no wonder that you was wounded there ; for we call it, (because so many are wounded there) by way of reproach, the *Devil's Den* : and did you not see that it lies out of the *Jerusalem* road : for I suppose you know that there is safe protection for travellers thro' this desert, while they keep the *Jerusalem* path ; but if they once turn to the right hand, or to the left, they must, as we say, take what follows.

He further said, I suppose you have often heard what immense expence the PRINCE OF SALEM, who is King in *Jerusalem*, has been at, in making the road plain, easy, and passable, which before were not passable for any creature under heaven. And this is not all ; for he has placed his life-guards thick upon the road, to protect from a thousand seen and unseen dangers, those who keep the *Jerusalem* path. And he likewise (in order to encourage travellers) meets them himself in this path, and never fails to shew them all the marks of love, tenderness, and respect ; which are preludes of the happiness they are to enjoy when they come to the royal city. It is a true report that you have heard of the Royal Society ; and what I have further to say upon it is, that it is maintained and supported by the PRINCE OF SALEM, who first established it ; for they receive from his table, by the hands of a shining one, the royal bread and wine, with all the rich provisions
of

of the prince's court ; and their employment is to search into the dignity of his person, the depths of his wisdom, the wonders of his love, the fulness of his promises, the veracity of his word, the tenderness of his heart, the joy of his presence, the order of his house, and the honour of his ways.

He likewise said it was no wonder that I in particular was wounded and not the *Arabians*, in the *Devil's den*, as we call it ; for that furious creature has a particular enmity against all those that are bound to *Jerusalem* ; and those that were in the thicket making merry, were this creature's children in human form ; and finding you on his ground, especially in his harbour, among his children, he had a right to wound you—I mean a right by force, which he usurps over those who are bound to the royal city. •

I then asked him, if ever there were any wounded like me : he said there were many ; and that none entirely escaped the fury of that voracious beast, in their passage to the PRINCE OF SALEM's academy.

I then asked him if there was any hope with regard to my case : he told me he believed there was, and that, as he was the PRINCE's ambassador, he had often travelled that way, and had seen others in my case, whom his kind PRINCE had relieved. Then I said, with some degree of earnestness, O tell him my case ; perhaps he may rescue me from this triumphant foe. He then gave me his hand, and told me I had likewise his heart ; and that, next to his own, my case should be presented to the King, and that he had an encouraging word to say to me, which was, that one of the PRINCE OF SALEM's royal prerogatives was, *To bind up the broken-hearted, and to proclaim liberty to captives, &c.* But he added, I am upon the King's business ; so, with a complication of good wishes, he left me.

I remained some time in this abject condition, while the natives of the country mocked me for my bold adventure, and the voracious beast (as I call him, for he did not seem to me to have an human form) triumphed over me.

But I have reason to believe that my kind friend was faithful to his promise ; for there was a messenger dispatched from the PRINCE, who told me that he would be gracious to me ; and it was not long after, on a certain day, that I heard a trumpet sound three times : the first sound conveyed to my listening ears the din of war ; the second proclaimed *liberty to captives* ; the third said, *Behold thy king cometh, meek and lowly*. Now I impatiently waited the event of these happy tidings, and lo ! on a sudden, I heard the rowling of chariot wheels, and when it came near to me, it made a full stop ; then suddenly I heard a voice, most awful and majestic, say, *What will ye that I do unto you*. Then I replied, my Lord, O King, *that mine eyes may be opened, my wound healed, and my strength restored*. Upon which desire the PRINCE poured in oil and wine into my wound, and anointed mine eyes with eye-salve, and I saw. But I never saw before such mildness and majesty, such grace and tenderness, in any one, for his very looks were love. He then gave me some strengthening elixir ; which, tho' I was ready to faint before, made me ready to *leap as an hart*. O how did my very soul exult for joy ; all was life, love, and delight ; for my heart was knit in reverence, love, and obedience to the prince.

He then took me up into his chariot, and I was so happy as to ride therein with him to his palace royal, in the city of *Salem* ; where I fared sumptuously indeed : in our journey he gave me repeated proofs of his royal affection for me, and at his palace entertained me like a king's son. O the elegant,

gant, grand, and solemn feasts that are there prepared for the King's favourites !

Then the king took me into his *wardrobe*, and cloathed me with a *change of raiment*, gave me a title of honour, and a right to all the benefits of the Royal Society ; where I was daily instructed by a *master in Israel* in the language of *Canaan* ; for *Salem* is in that land : then I began to study the laws of the land ; but my intense studies of delight were the *glories* of the PRINCE OF SALEM ; viz. his personal and relative glories ; the depths of his wisdom in the oeconomy of his court, and the beautiful order and regularity of his people ; his love in its boundless riches and free bestowments, and his solemn authority which he maintained over his subjects, with such wisdom that he preserved the greatest union and affection in the hearts of his people : and indeed I never saw so much love mingled with such profound reverence before ; and then love and affection arose from the glory of his actions, which were remarkable ; for he thereby redeemed his nation and people from the greatest tyranny and bondage ; which made him loved and adored by all his subjects.

When I was admitted into the royal academy, and had made some considerable progress therein, the prince honoured me with the dignity of being one of his embassadors, in the room of *W. B.* deceased. These royal favours and immunities cemented my heart in obedience and delight in his service.

THE PRINCE OF SALEM had had a representation, to the life, of the most consummate beauty in all the earth ; who as she was a king's daughter

daughter of the most transcendent dignity and majestic glory, her dowry was the most massy and valuable ever known : likewise she was heir to a crown, the most reputable in the whole world. Her person was most beautiful ; her conduct and deportment engaging ; her language elegant and sublime ; her wisdom was admired ; and her knowledge was uncommonly great. Her character was the *Joy of the whole earth*. In short she was the sum of delectation : such repleteness never shone in any other ; for none ever saw her without admiration ; she was ever admired by all around her ; the very angels attended upon her. Her name and title was *Hephzibah*, the princess, daughter of the glorious king *Shaddai*.

Upon this beautiful princess the affections of my sovereign, the PRINCE OF SALEM were, in the most strong, flaming, and intense manner fixed ; and indeed I thought that there never could be a happier match consummated.

In wisdom the PRINCE OF SALEM far exceeded *Solomon*, and in valour *Joshua*, who slew thirty and five kings : in short, *Cæsar's* conquests, *Alexander's* victories, and the honours of the *Prussian* king, are to be mentioned no more. — As to the beauty of his person, I have heard ambassadors at his court say, that he was *fairer than the sons of men*. One of the wisest amongst them called him *the chiefest among ten thousand of the princes* : and indeed his riches are unsearchable ; his funds are inexhaustible ; his justice so clear and upright ; his knowledge so conspicuous and boundless ; his government and oeconomy so amiable and attracting, that he is become the desire of all nations ; so that every thing seems to promise the most compleatly happy match ever known ; as his very nature is love, so his character is *the glory of his people* : and the compassion of his mind for this princess was unparalleled,

rallel'd, as his heart beat one perpetual flame ; for she had engrossed his whole attention, and no joy could be adequate to the wishes of his soul like that of an interview with this princess.

Now all things concurred very happily for this enjoyment ; for there was a perfect harmony between the king, her father, and my master, the PRINCE OF SALEM ; upon which there was no time lost in bringing about this happiness. Great preparations were making, but his heart being equipt before, he waited not for them, but set out, winged with love, and soon arrived at her residence.

Previous to this, the king, her father, had given leave ; therefore he did not stay to pay any compliments at court, but hastened to her apartment : and she being acquainted with his coming, and having had a representation to the life of his person, she knew him upon his first approach ; and with a majestically, modest obedience she met him.— Their interview was but short ; but there was a mutual perfection of love between them.

He then returned to his court, and his visit was hardly known to his servants, that attended his royal palace : but somehow it got light at the prince's court, and was communicated to a foreign *Ethiopian* prince, who had a rooted antipathy against my master, the PRINCE OF SALEM. Nor had he any real regard for the princess *Hepzibah* ; but out of envy to my master, because he had chastised him with the rod of justice for his misbehaviour ; this *Ethiopian* prince was resolved, if possible, to render the designed match abortive. Therefore he called his privy counsellors, and there was a grand consultation held, and at last it was concluded that it must be brought about by flattery and beguiling promises.

Now it must be noted that this *Ethiopian* prince was the most subtle prevaricator ever known ; but then

then he had no interest at all in her father's court ; for the princess's father joined with the PRINCE OF SALEM in punishing this *Ethiopian* prince ; for which he was now seeking a revenge blow upon his daughter the princess *Hepzibah* : but how to accomplish this at first he seemed at a loss.

At length it was agreed that he should disguise himself, and by strength and policy, if possible, get into her father's garden, where he might chance to meet with the princess, and so have an happy opportunity of suggesting light thoughts of the PRINCE OF SALEM in her ears.

This counsel was approved of, and in the most artful and subtle manner he disguised himself, and whether he watched the porter for the door, or got over the wall, I cannot tell ; but however into the garden he got. Now this garden abounded with all the delights of nature, pleasant walks, fruitful trees, delightful shades, murmuring streams ; all which were appointed by the great king *Shaddai*, for the enjoyment of his daughter ; and it happened that the *Ethiopian* prince had not been long there, before the princess *Hepzibah* came to take her walks of pleasure in the cool of the evening ; and as she drew near him, he fixed his eyes upon a tree that was in the *midst* of the garden, which was richly hung with the most beautiful fruit I ever saw—some call it the fruit of paradise. Now he, by some means, knew that the princess had liberty to eat of all the other trees of the garden, but that this tree in the midst of the garden, she was, by an unalterable law, forbidden to touch. Likewise he knew that if, by any means, he could prevail upon her to eat of the fruit, her father's law would be in force against her ; and that thereby she would become, in some measure, like him, *viz.* through transgression alienated in her affections from her father, and have the

the less regard for the PRINCE OF SALEM: therefore, in order to seduce the princess *Hepzibab*, he not only gazed upon, but plucked off this fruit, and said to her, what beautiful fruit is here!

Aye, says the princess, but this fruit is reserved for the king, my father, and the PRINCE OF SALEM, to feast upon; besides, said she, the king, my father, has made a royal edict, that whosoever touches the fruit of this tree, shall be banished his royal favour. Then said the *Ethiopian* prince, what has he said, you shall not eat thereof?

To which she replied, yes, he has said, in the day that I eat thereof I shall die the death, *i. e.* I shall be banished his royal favour, which is worse than death to me. The *Ethiopian* prince then said, by way of seducement, No wonder he has prohibited the fruit of this tree; for it is the fruit of knowledge, *fruit to make one wise*. Upon which he plucked off the fruit, and did eat, and discovered many subtle actions, she imputing it to the fruit he eat. She then viewing it as fruit to be desired to make one wise, took of the *fruit and did eat also*; which she had no sooner done, but was seized with trembling and disquietude of mind, knowing that she had broke the royal law of the king, her father.

And it happened that the king, at that instant, was walking upon the turret of his palace, taking a prospect over his garden, and saw his daughter eating of the fruit of the tree which grew in the midst thereof: which he resented according to the tenor of his law, that his daughter and favourite should be so disobedient; she whom he had indulged at so high a rate, should be so ungrateful as to despise his threatenings, and trample upon his commands.

However he came down from the turret, and took a walk in his garden, to converse with his daughter;

daughter ; for the sentence was irrevocable, and as he was a witness to the offence, there was no evading the crime, nor palliating the matter ; for the laws of this king are like the laws of the *Medes* and *Persians*, *they alter not*.

Therefore as soon as she heard his voice, she was afraid ; guilt seized her mind, and she would fain have hid herself among the trees of the garden. But the king, her father, called her by name, and said unto her, *what is this that thou hast done*. But somehow an insensible hardness of heart had taken place ; for, with little ingenuity and confession, she said, *I was beguiled and I did eat*, pointing to the *Ethiopian* prince, who had fled to some distance, for fear of the king. But the king knew him, tho' he was so artfully disguised, and immediately passed sentence upon him ; and it was with much difficulty that he made his escape : but he went so swift, and, being at some distance, I cannot tell whether he leaped over the garden wall, or went out at the door ; but this I know, that he did not go off unwounded ; and I have heard since that, upon his arrival at his own court, he spread the most brilliant triumphs thro' his kingdom ever known before, as his whole dominions rang with joy ; for they looked upon it as a sure revenge blow upon the PRINCE OF SALEM, and the great King *Shaddai*. The nobles of the land commended his wisdom, strength, and sagacity, with the highest encomiums.

To whom the *Ethiopian* prince said, I heard, in my flight out of the garden, the great *Shaddai* declare, that he would banish his daughter, the princess *Hepzibah* ; and you know, by fatal experience, that his threatenings are all sure to be accomplished ; like the laws of the *Medes* and *Persians*, *they alter not*—*has he said it, and will he not do it ; has he spoken, and shall it not come to pass*.

In

In this case what shall be done, a council was called, before which the *Ethiopian* prince delivered his speech, to this effect. My nobles, if it be agreeable to you, I will go in all the disguise of splendor, pomp, and flattery; it may be that I may find her without the garden gates, as a banished exile from her father's court and favour, if so, I shall have an happy opportunity of bringing her over to our land, and making her a naturalized subject among us, which will add new triumphs to our joys for ever.

His counsel being approved of, he hastened, equip'd with all the splendor and pomp of a prince, to the walls of the king's garden, where he had not long taken his indagation walk, before he heard from a solitary shade these mournful accents, (For according to the law of the great king, *Hephzibah* was banished from her father's presence, and life-guards set at the garden gate, lest she should return). What, banished from my father's court! O! what an exile am I! What! banished from his royal favour! from the joys of his presence, from the banquets of his royal table, from the delightful walks and regaling fruits of his garden into this barren wilderness, this desert land! What, must I see my dear father's face no more. O! what good will my life now do me! O cursed fruit, or rather, cursed transgression! She would have continued to have bemoaned her deplorable state; but suddenly the *Ethiopian* prince interrupted her with his moving address.

What, the beautiful princess *Hephzibah*? Oh! saith she, what avails my beauty to me, now I am banished from my father's presence, my joy, my life, and my all! As to my beauty, it is eclipsed, and what avails my life to me, now I have lost my father's

ther's favour? No eye pitieth me, to have compassion upon me!

Let not the princess *Hepzibab*, said the *Ethiopian* prince, thus in mournful accents bewail her state, while all I have is at her command; and as my possessions are as extensive as the universe, so there is contained in them every thing suitable to elate the mind with joy, as boundless as its immense desires: so replete with every pleasure, so decorated and adorned with every embellishment, so superb and magnificent in every enjoyment, that it is impossible for your heart to conceive, or your lips require, more than my hands and my heart can afford you; therefore let the dear *Hepzibab* take a walk to the summit of yonder lofty mountain, from whence she may take a prospect of the extensiveness of my dominions, and how completely happy I can make my favourite.

Upon which I saw the princess *Hepzibab* pause awhile; and her mind being alienated from her father, it was not difficult for the *Ethiopian* prince to persuade her to go with him, which she did, though not without being accused with ingratitude by her father's vicerent, who passed by at the same time; but her mind being allured by promises, and bent upon vanity, she eagerly ascends the top of the mountain, from whence she took a view every way of the prince's dominions, which were indeed answerable to her desires; and, particularly, she saw upon the side of the hill, a broad smooth road, ~~and particularly she saw upon the side of the hill, a broad, smooth road,~~ and an innumerable multitude of people travelling downward.

She says to the prince, Who are these, and where are they going? To which the *Ethiopian* prince replied, These are my servants and loyal subjects, and their hearts are all engaged to me, as the heart of one man; for, at the bottom of the hill,
you

you may discern posts, with marks and directions, that each may go the way which is most agreeable to his inclination, as upon the top of these landmarks, you may discern these directions, to *Honour, Ease, Pleasure, Gratification, Luxury, &c.* and tho' they vary in their inclinations, yet they all, to a man, centre in my service; and though there may sometimes arise a quarrel among them, yet it is, who shall do me most honour.

On the other side of the hill, I observed, that she discerned a few persons in a *rugged* road; each of them had a burthen upon their backs. Some sigh'd, some were chearful, others were quite joyful; but they all aimed at the top of the hill, where there was a mark set up, with this inscription, *The way to life*; and likewise, at the end of the large and broad road, this inscription was, *The way that leads to death, &c.* But I observed, the *Ethiopian* prince artfully veiled these way-marks, that she saw them not.

Now these way-marks were set up by the great King *Sbaddai*, from whom the *Ethiopian* prince had revolted; and he had often strove to remove, or rather to destroy these marks, but to no purpose; for they were as firm as the pillars of heaven.

I observed that *Hepbzibab* said, Who are they that go in that rugged road, with those burdens upon their backs, he told her, they were those that were leaving his ways and kingdom, and there is no way to leave my dominions, but over the top of this hill, and, in order to prevent their design, I have laid a burthen upon each of them; so that few ever make their escape from me.

But upon the other side of the hill, in a pleasant plain, *Hepbzibab* saw a most sumptuous and magnificent palace; and she said, Whose house is that? To which the *Ethiopian* prince replied, Please your royal highness, it is my country seat, to which, if

B

you

you please, we will go, and regale ourselves with the delights of my kingdom.

Hepbzibab readily went with him; for her heart was captivated with the first view of it. They knocked at the gate, and there came *Mr. Carnal-mind*, who opened the gate, bowing with great reverence, and they went into the outward court, where stood *Mr. Grant-desire*, and opened the *ball-door*, into which they entered: *Mr. Grant-desire* waited upon *Hepbzibab*, and provided her every entertainment, that could please the ear, regale the mind, or gratify the taste; there were delightful shades, pleasant walks, and elegant gardens, to engage the heart of *Hepbzibab*: also there were persons whose conversation was every way suited to the elegance of her taste; but at first she was much at a loss how to talk the *Ethiopian* language; but having a natural genius, she soon attained to a great proficiency therein,

After some short stay, I observed, the *Ethiopian* prince charged *Mr. Grant-desire* to provide *Hepbzibab* every delight and enjoyment she should ask, or in the least measure seem desirous of; and after charging *Mr. Carnal-mind* to keep the gate with strict care, he begged leave of *Hepbzibab* to retire to a lower residence, where his brethren waited for his return, where was a confederacy of princes, who joined with him in his rebellion against the great king, her father.

Hepbzibab finding there every felicity her heart could desire, was contented in her residence, as he promised a quick return. Upon the *Ethiopian* prince's arriving at his lower mansion, you cannot conceive what acclamations of joy spread through the whole palace, when their head and chief had told them what he had done; for they thought that the revenge-blow against the PRINCE of SALEM was now perfected for ever.

Now the next thing they had to consider of, was, how the princess *Hepbzibab* should be secured from the recovery of the PRINCE of SALEM, if he

he should ever make any attempt to fetch her back ; upon which it was resolved, that a prince, whose name was *Enmity*, should, with the assistance of Mr. *Carnal-mind* and Mr. *Grant-desire*, by subtlety and fallacious promises, establish in the princess an inflexible antipathy against the person, ways, and kingdom of the PRINCE OF SALEM.

This was no difficult work, as *Hephzibah's* heart was in a great measure alienated from him, which gave *Enmity* the easier access to her mind ; by which means he soon fixed a rooted rebellion in her heart against him ; and as Mr. *Carnal-mind* was fertile in his inventions of pleasures and delights, so Mr. *Grant-desire* was ready at all times to fulfil the wishes of her heart, by which means her mind was set against the PRINCE OF SALEM, and entirely engaged in *Ethiopian* delights ; for she, from an innate disposition, soon became naturalized to them ; insomuch that she placed her whole felicity in the possession of them.

Now the PRINCE OF SALEM soon heard of all that had happened to his dear *Hephzibah*, and notwithstanding she was banished her father's presence and favour, and taken captive by his inveterate enemy, who had, by his malicious conversation, and fallacious promises, implanted enmity in her heart against him, viz. against his ways, person, and kingdom ; yet, as his heart beat one perpetual flame of love, he was resolved to release her.

Therefore he went to her father's court, who told him, that his daughter was, for an egregious crime, banished his royal favour, and taken captive by the *Ethiopian* prince who had revolted from him, and that her heart was now become as obdurate as brass against him and his ways ; and that he had issued forth an unchangeable edict, that she, for her transgression, should never see his face more,

unless the honour of his royal law was maintained, reparation made for her offence, and her heart drawn to reverence, love, and obey him.

To whom the Prince of SALEM replied, "Great KING of KINGS, if my life can honour your royal law; if my death can make reparation for her offence; if all the charms and bonds of love can draw her heart to obedience, they shall not be wanting."

To him the great King *Shadai* made answer: "Prince of SALEM, know this, that notwithstanding my daughter's crime, my affection for her is as intense as ever; and upon the fulfilling of my law, and the satisfaction of my justice, all my royal favours shall be bestowed upon her in the most consummate manner."

Then the prince of SALEM sent his ambassadors, to communicate the knowledge of his love and the intents of his heart unto her.

But it was surprizing with what scorn and indignation she received them; she would hardly hear what they had to say, and when she did hear, she only scorned them the more.

Some employed their talents in describing the surpassing beauty and glory of his person, whilst others described his profound wisdom, and the depths of his understanding, and others opened the intense, strong, and permanent affection of his heart to her. Some again elucidated his strength and power to save her from captivity and slavery, whilst others described the completeness of her happiness in his favour. But, alas! all appeared to her as an idle tale; for her heart was so immersed in the pleasures and luxuries of the *Ethiopian* court, that the more they said, the more her heart was enraged against them, till, at last, by the instigation of the *Ethiopian* prince, she persecuted them very sore: some she caused to be put in prison, some to be burnt at the stake, whilst others were obliged to take refuge in foreign parts; for, you must know, that such

such was the zeal and affection that these ambassadors had for the service of the prince their master, that they counted it the highest honour on earth to die in his service, which many of them did; and those that returned, said with a mournful accent, *We have laboured in vain.*

Then he sent other messengers, but she used them in like manner, upon which he resolved to wait upon her himself, but she no sooner heard of his coming, than she by the instigation of the *Ethiopian* prince raised up an opposition against him, which caused him to retire for a season, but as soon as opportunity offered, he waited upon her, but she seemed as tho' she knew him not, tho' for the space of more than thirty years, scarce an hour in the day but he was pouring in the favours of his heart upon her in the most engaging, moving, and affectionate manner; but such was her attachment to *Ethiopian* enjoyments, that all his kindness made no impression upon her mind, whilst *plays, romances*, and *Ethiopian* vanities of all kinds captivated her attention and occupied her whole heart.

As for instance; one day after he had been bestowing innumerable favours upon her, he waited upon her in the evening, but she refused him admittance; upon which he said in the most moving and melting language, *open unto me, for my head is wet with dew and my locks with the drops of the night*: yet so hard was her heart, and obdurate her affections, that she would not let him in: she was, thro' the instigation of the *Ethiopian* prince, become inflexible, for that night I saw the dear PRINCE OF SALEM in an agony of love for her, *until his sweat was as it were drops of blood falling to the ground*; nay his soul was exceeding sorrowful, *even unto death*. Such was the vehement flame of his love to her, but such was the unnatural cruelty of her heart, that she said, *away with him, away with*

him ; and this was not all, but in order to dispatch him, tho' she enjoyed favours every minute from him, yet thro' the enmity of her heart she was weary of him, she suborned false witnesses to swear against him : yet his judge clear'd him, and said before the whole counsel, *I find no fault in him*, but she, be astonished O heavens at this ! *cry'd the more vehemently, away with him ; crucify him, crucify him* ; but the judge said, *what evil hath he done*.

Here let it be observed, that the *Ethiopian* prince, and all his subjects, with all those whom he took captive, were under an eternal unchangeable law of the great *king Shadai* : the tenor of which runs thus, that none should see the face of the king, and escape his wrath, except his law was perfectly obeyed, and his justice satisfied for the breach of it.

Now such was the unparalleled love of the PRINCE OF SALEM, to the princess *Hepzibah*, that he condescended to spend his whole life to honour the law for her, and to suffer in her room the penalty due to her for the breach of her father's law. But what was most amazing, nay the very heavens, and the earth, were astonished at it, was, she took a spear, and pierced his side, and forthwith came blood and water, and he that saw this, bear record ; and I know that his record, is true. O well might the rocks rend the graves open, and darkness be upon the face of the whole earth at such unparalleled ingratitude as this ; such as was never heard of, nor thought of before : Such an amazing sight, to behold the renowned Prince of SALEM die under all the anguish and wounds of love ; and that *he* should be pierced to the heart by that very object for whom he died. Was ever ingratitude and barbarity like this ; to put a lover to pain is unnatural cruelty, but to put a lover to death, purely because he did love, was enough to astonish

astonish heaven, earth, and hell ; O ! did ever any cruelty and ingratitude equal this ?

But O ! what astonished me most was to view, that his love was *stronger than death* ; such was the strength and vehement flame of his heart, that he sprang to life and rose triumphant in spite of death, and like a lover indeed forgot all the pains of death, and had buried in oblivion all the ingratitude of *Hephzibab's* heart.

Therefore he said unto me, peace be unto you ; go tell my dear *Hephzibab* that I am risen from the dead, that I have suffered and died for her to redeem her from captivity, to restore her to the presence of her father, to consummate every joy, and make her compleatly happy : tell her that my intense love for her is *stronger than death*, that waters cannot quench it, nor floods drown it : that neither things present, nor things to come, nor angels, nor principalities, nor powers, shall be able to separate her from my love ! that her name is set, for ever set, as a seal upon mine heart, &c.

Glad to see my dear Prince alive from the dead, but still more glad to receive so joyful a message from his lips, I immediately went in search of *Hephzibab*, and with much difficulty got access to the princess ; I told her that I had a special message to her. She bid me say on ; I then told her that her unwearied lover the PRINCE OF SALEM was risen from the dead, and that he had sent me to let her know, that notwithstanding she had seen him bleed in all the anguish of love, and had the cruelty with a spear to pierce his side, out of which came blood and water, yet he had forgiven all ; that he had honoured the law which she had broke, and endured the penalty which she deserved, that she might be restored to her father's court and the enjoyment of his royal favours. These unthought of and undeserved favours made some little impression upon her heart ; she asked me, if I was sure

that he was risen ; I desired that she would apply for satisfaction to those guards that she had ordered to watch him in his grave, which she did, and they returned her answer, that his ambassadors came by night and stole him away while they slept ; which answer she returned me, but I said, madam, this is only an instigation of the *Ethiopian* prince to deceive you, for if we stole him away whilst they slept, how could they know it ; if they were awake, why did they not prevent it, therefore this is an idle excuse.

Then she said, what particular proof can you give me of his resurrection. I told her that we were eleven of us, ambassadors together, and he came into the midst of us, and said, *peace be unto you*, and he shewed us his hands and his feet, and further said, *handle me, for a spirit hath not flesh and bones as ye see me have* ; because some seemed a little affrighted : then she sent for the other ambassadors, who all to a man testified the same, and as the proof of his resurrection was clear and perspicuous, it made some impression upon her mind ; she asked me where he was now gone, I told her that he was returned to his own court with a grand retinue, where he was received in the most sumptuous and magnificent manner, insomuch that all heaven rang with his praise, and every subject sung for joy, &c.

Then she asked how is it possible for him to be so august and grand a Prince, when he lately made such a mean and abject appearance ? I answered, the meaner appearance, and the greater his humiliation, the more amazing was his love ; for had he appeared in his native glory, with all the excellencies of his person, he could not possibly have displayed such love to you, nor have redeemed you from *Ethiopian* slavery ; as you know it is impossible for you to see your father's face, unless his law be obeyed, according to that perfection you yield-
ed

ed to him, when you enjoyed his favour ; likewise there must be satisfaction made for your offence, before you can enjoy the smiles of your father again. Now had he appeared in all the dignity and glory of his person, it would have been impossible for him to have suffered ; but appearing in the form of a servant, he was treated as a malefactor, so he appeared poor, that you thro' his poverty, might be made rich ; as a proof of which, let me tell you that he is gone to your father to plead his love, his life, his death and sufferings for your deliverance, and that he will exert his power and authority to accomplish it. For you must know, that it was resolved in council, long ago, between your father and the PRINCE OF SALEM, upon the apprehension of your transgression, that your deliverance should be obtained by price, by power, and by love. And he is now gone to plead for the accomplishment of it according to the purpose and promise of your father, *who is of one mind, and none can turn him, and what his soul desireth even that he doth.*

This declaration of kindness, with a sense of her own ingratitude, brought tears of contrition from her eyes ; now these proceedings being discovered by the *Ethiopian* prince, he was fired with rage and envy against all the servants and ambassadors of the PRINCE OF SALEM, insomuch that he filled all his subjects with enmity against us, so that some were obliged to fly for their lives, whilst others suffered the most cruel death, for proclaiming the kindness of the PRINCE OF SALEM. He then by his false and delusive charms, and fallacious promises, drew the mind of *Hepbzibab* from that concern with regard to her own ingratitude, which she laboured under, by placing new sensual delights and carnal enjoyments before her, which so allured her passions, that she became more than ever im-

immersed in the delights of the *Ethiopian* kingdom; and her mind became so filled with envy against all the servants and ambassadors of the PRINCE OF SALEM, that she could not hear the name of one of them without flying in a rage: she had now a particular enmity against me, insomuch that my life was often in danger, and I saw but little hopes of a reconciliation, much less of a marriage relation taking place between them.

I returned to the PRINCE OF SALEM, and told him of the hardness of her heart against him, her enmity to his ways, and to his servants, that *I had laboured in vain, &c.*

But much about this time she was taken ill of a lingering fever, which brought her very low; all means were used for her recovery, but to little effect; for death seemed to approach apace, and a sense of her ingratitude against the PRINCE OF SALEM seized her mind, insomuch that she was in such horror and distress of soul, that she could not die in peace, tho' the *Ethiopian* prince presented all the delights of his kingdom to ease her mind, but all these were now ineffectual, for her transgression of her father's law, and the ingratitude of her heart to the PRINCE OF SALEM, were engraved upon her mind. She now began to see and feel her captivity and misery under the *Ethiopian* prince, but could think of no possible way of being recovered from him, as she had revolted from her father, despised the PRINCE OF SALEM, and killed his servants. Alas! said she, I am the most miserable creature upon earth, bound in misery, distressed with ingratitude, ready to die, but alas! I cannot die; O! the horror of my mind, &c.

In this condition she sent for me, and as soon as I came, she burst forth in a flood of tears; O! says she, I am now going to die, but alas I cannot;
for

for mine enmity against you, and your dear master, the PRINCE OF SALEM, together with my rebellion against the best, the kindest of fathers, stings me like a scorpion, and bites me like an adder. I am distressed, deeply distressed ! will you forgive my ingratitude to you ?

To whom I replied. Yes, madam, freely from my heart ; then she eagerly said, do you think that the PRINCE OF SALEM will forgive my ingratitude too ?

To which I answered, this I know, madam, that his kindness is immeasurable and inconceivably great : — then she said, O that I could but once think that he would forgive me, which words she had no sooner spoke, but the PRINCE OF SALEM, who had wrought this desire in her heart, came in, and said unto her, dear princess *Hephzibah, peace be unto you*, and then he shewed her *his hands and his feet*, and said unto her, while I bear these prints of love for you, my heart can never want a readiness to forgive you.

At which, like one overcome with joy, she said, what wilt thou O ! PRINCE OF SALEM forgive my base ingratitude, such a rebel as me, who have despised thy richest love, slighted thy bleeding wounds, and with enmity pierced thy sacred side ! in expressing which she fainted away : after a little while she recovered, and thus continued, what has the dear PRINCE OF SALEM engaged in council and promise to honour the law which I have broke, to endure the penalty which I deserve, to reconcile me to my father, and recover me from slavery by his own death, and yet I, O ! it breaks my heart to think of it, have despised and scorned all these favours ; sure my heart was more hard than adamant, more senseless than a beast, to despise such royal favours, favours that contained and secured my
happiness

happinefs, to cleave to joys that only ftting the mind with guilt, but entail ten thoufand woes behind.

Then I obferved the PRINCE OF SALEM took her by the hand, and lifting her up, gave her a manifeftation of his favour, and withdrew. Then ſhe asked me again if he would forgive her unparalleled ingratitude. I told her I believed that he would; for I knew that his nature was kind, and his favours boundlefs and free. She then asked me, what kind of ſubjects they were that conſtituted his kingdom? I told her they were peaceable, loving, and obedient. She then asked me what were the laws of his kingdom? I ſaid, they were eaſy, pleaſant, honourable and happy: eaſy, as they were ſuited to the diſpoſition of his ſubjects; honourable, as the honour of his name, and his ſubjects was maintained by their obedience thereunto; happy, as they were the only evidential path that led to happinefs.

She then asked me, what habitation he kept? I told her that he had two, viz. an upper and a lower manſion, that in the lower manſion he had placed fountains of wine, and all kinds of proviſions for the entertainment of his ſubjects, and when it was his pleaſure he tranſlated them to his upper manſion, where there are ſuch pleaſures as are inconceivable to any, but thoſe that enjoy them.

She then asked me, who were admitted into his lower manſion? I ſaid, only thoſe who plainly manifeſted their love and obedience to the Prince, &c.

She then ſaid, O! how happy are his ſubjects? O! that I was one of them before I died. Yes, replied I, they are the happieſt people upon earth, there is none like unto them, as their privileges are large, their enjoyments free, and their happinefs complete.

O!

O! then how ardently did she express her desire of the favour of the PRINCE of SALEM, and mourn over her rebellion against her father in breaking his royal edict, and joining with his most rebellious traitor against him; sure my case, said she, is most deplorable indeed.

I then asked her, if the Prince of SALEM had made her willing to break off her allegiance with the *Ethiopian* Prince, and fixed her whole affections upon himself. Yes, she said, with all her soul, mind and strength: But I told her, that there must not only be love to his person, but obedience to his ways, and an entire forsaking of all the *Ethiopian* delights.

She said her heart was not only entirely dead, and averse to all the delights of *Ethiopia*, but the Prince thereof she now abhorred for his deceitful and fallacious ways; and that she should never delight in his service any more, for those pleasures that lately so engaged her heart, were now become as cloying as death to her; his name and ways she now abhor'd. Glad, said she, beyond measure; glad should I be to be entirely delivered from his kingdom: But, alas, how can I hope for such a favour from the Prince of *Salem*, who have so often slighted, and cruelly treated him. Alas, I have but little hope; O, mournful case! at which she deeply sighed.

Her fever being in some measure abated, she expressed herself with a good deal of strength, and I asked her if she could take up her whole delight and complacency in the PRINCE OF SALEM, in his ways and kingdom. Yes, said she; for his kindness has overcome me: I love now to think of his name, for his love appears to me most wonderful: But alas! how shall I be restored to the favour and kindness of my father, for I have greatly offended him—my heart is ready to break—oh, the
anguish

anguish of my soul! To which I made answer, Madam, you know that the PRINCE OF SALEM has great interest with your father, and by his obeying the royal law, which you have broke, and suffering the penalty which you deserved, he has reconciled your father to you; for now his wisdom, power, justice, and love, harmonize in your redemption from slavery, &c. At which she stood amazed, and thus, with a kind of rapture, expressed herself. O! how wonderful is the kindness of the PRINCE OF SALEM! not only in being concerned for my deliverance and happiness with himself, but to compleat my felicity with my father. O unparalleled love! But said she, how can this be obtained; for since I transgressed my father's law, I have found my affections so alienated from him as is impossible fully to describe. To which I answered, Such is the power of the PRINCE OF SALEM that he can subdue that alienation in your affection, and engrave a law of love in your heart to your father, &c. O, said she, this is what I want; this would compleat my joy—but how can I hope for such happiness now my person is so much altered from what it was when the Prince first saw me; besides, I am now in the depths of poverty as well as without strength. To which I replied, The prince has royal robes, such as he wears himself, in which he will adorn his intended spouse and bride. Likewise he has beautifying and cleansing waters, to render you all fair and spotless before him, as well as unsearchable riches to bestow upon you: in short, he has every thing that can make you happy beyond expression. To which she said, O adorable Prince! his kindness is beyond bounds; but O my ingratitude, my rebellion will prove a bar to all. I said, No madam; if he has implanted in you a sincere desire after him; I am persuaded he will forgive all your ingratitude,

tude, adorn you with his royal robes, and beautify you in such a manner as to render your perfection more complete than it was when in your father's garden.

To which she replied: From my heart I desire him, and none but him. At which instant the Prince came in, and said, I am come, my dear *Hepzibab*, at which she fainted away for joy; but as soon as she revived, he said, *Bring forth the best robe, and put it on her, and put a ring on her hand, and shoes on her feet*, whilst she with humility and thankfulness received them, and said, What surprizing light is this I see? What glorious power is this I feel? for her heart was enraptured with pleasure, and overcome with love. The solemn nuptials were immediately consummated with the greatest joy and reciprocal love I ever saw: joy and rapture sat upon her countenance.

The *Ethiopian* prince, hearing of what had come to pass, came with all his united force to recover *Hepzibab* out of the Prince of SALEM's hands. Oh! what fears and distresses was she under, lest she should again be taken captive by him. But the Prince of SALEM, as her captain and champion, went forth, and exerted his legal right, by the sword of justice, and defeating the *Ethiopian* prince, obliged him to retreat, in the utmost confusion, to his lower residence, which spread an universal shame there.

The Prince of SALEM then took the princess *Hepzibab* in his state chariot to the mansion he had prepared for her; where, after the usual ceremony, declaring her affection to the prince her sovereign, and her obedience to his ways, she was admitted with universal joy, and possessed all the privileges and honours of the prince's dominions. There was the most sumptuous feast prepared that ever I saw. The provision was so grand, costly,
and

and elegant that there was never any thing come up to it, the guests were so august that there were none but kings admitted and every drop of wine was more precious than rubies, the whole was celebrated with the most solemn, sumptuous and magnificent joy.

What was admirable in the princess *Hepzibah* was, that she, who was before so haughty and imperious, now was as familiar and as humble as possible; insomuch that she would converse freely with any of the Prince's servants. One day I observed that she met with one Mr. *Faithful*, to whom she said, Mr. *Faithful*, what have you to say in behalf of your prince? he said, madam, I have ever found him faithful to his word and promise, and that he never receded from what he once declared; that his word, purpose, and promise, was like the laws of the *Medes and Persians that altereth not*.

She then called one Mr. *Deep-Experience*, and said, what have you to say in favour of your prince: he said, that he had greatly experienced his kindness, that his favours were unbounded, and that his presence was better than life, and his service was perfect freedom, delight, and joy.

Then she called for one Mr. *Tell-true*, who confirmed, by a variety of convincing arguments, all that Mr. *Faithful*, and Mr. *Deep-Experience* had said.

Then she called Mr. *Apt-to-Teach*, who, with much humility and reverence, began to describe the dignity of his person, the profoundness of his wisdom, the depths of his counsel, the glory of his actions, the wonders of his love, the greatness of his promises, and the consummate happiness of his presence and favour.

These narrations were exceeding delightful to her and augmented and enlarged her joy greatly: for you must know, that it was usual with the servants
of

of the Prince of SALEM to meet once a week to converse together concerning the kindneſſes they had received, and the promiſes which had been given them, when Mr. *Humility* always preſented their wants before him: beſides Mr. *Apt-to-teach* was appointed one day in the week to expatiate upon the glories, kindneſs and promiſes of the prince to his ſubjects: likewise to ſhew what diſtinguiſhed favours they enjoyed, and what high obligations they were under to ſerve him all obedience and thankfulneſs; and they always took delight in hearing his diſſertations on their prince's favours. And if any were found diſobedient to the prince's laws, or the rules of his houſe, he was to be baniſhed from his royal manſion and the immunities thereof.

Now it happened that the *Ethiopian* prince heard where *Hepzibah* was, and he uſed his utmoſt power and policy to draw her heart away from the Prince of SALEM, but by her obſerving the directions of Mr. *Apt-to-teach*, who was well acquainted with his artful ſubtilties, ſhe was kept upon her watch, tho' it happened, that as ſhe was going abroad one day, ſhe ventured beyond the prince's dominions, which opportunity the *Ethiopian* prince waited for, and took her captive again, which alarmed her ſoul with deep diſtreſs; ſhe then called for Mr. *Earneſt-deſire*, and charged him to haſt away to Mr. *Humility*, with the petition of her diſtreſs to the Prince of SALEM, who immediately ſent Mr. *Power*, and Mr. *Authority*, and they ſoon reſcued her from his hands.

I obſerved that the *Ethiopian* prince, whiſt he detained her, uſed all his wiles to engage her heart in thoſe ſenſual delights and pleaſures which were once ſo pleaſing to her; but ſhe had not that inclination to them, as formerly ſhe had; no, far from it, for ſhe expreſſed an utter abhorrence of them, ſo that his temptations prevailed but little: but I

observed that *Hephzibah* mourn'd her folly, and ador'd the favour of the Prince of SALEM for recovering her again from captivity, which made her watchful of her conduct for the future.

The Prince likewise set a band of life-guards round the mansion where she dwelt, lest at any time she should be surprized by the enemy. Now in this mansion she was daily instructed by Mr. *Apt-to-teach* in the government, ways and management of his house, where she often enjoyed the presence of her Prince, which filled her heart with rapturous joy.

Now the intent of her stay in this lower mansion was to prepare and fit her for the upper mansion, which was the royal residence of her prince; but she was not to come there until it was the prince's pleasure to send for her.

And it happened, that a kind providence, which conducts all things well, so ordered, that it was not long before the Prince called for her in his chariot, which compleated her wishes and longing expectations, but she had a gloomy valley to pass thro' which caused some fears and tremors of mind, which the Prince perceiving, said unto her, fear not; for I am with you: so she went safe, for she had the Prince's life-guards to attend her all the way, and when she came to the upper mansion, there was an universal triumph and joy, such as is known only to the inhabitants there, and cannot be conceived of by any other; there her bliss was every way adequate to her desires, and as boundless as her wishes: for there she enjoyed the constant presence and smiles of her husband, in all the perpetual emanations of his love.

Likewise she was most delightfully entertained with the magnificence of the Prince's palace royal, the grandeur of his servants, the happiness of their employment, and the sublimity of their songs of praise to the renowned Prince of SALEM.

Some

Some she observed were natives of the place; others were adopted favourites, but the latter seemed to outvie the former in their encomiums and praises of the Prince; but she thought that she was more than any indebted to his favour for the fixation and communication of his love; for redeeming her from *Ethiopian* slavery, and instructing her in his lower mansion; together with his conveying her safe thro' many dangers to this upper and happy mansion, where she found her happiness perpetually enlarging, and her joys immortal, yet for ever new.

A K E Y to the first part of the foregoing Allegory.

Reader. **W**HAT may the author mean by his travelling from *Egypt* thro' the deserts of *Arabia*, &c?

Evangelist. By his travelling from *Egypt* thro' the deserts of *Arabia* in his way to *Jerusalem*, he means his leaving a state of bondage, thralldom and misery, of which *Egypt* is typical; by passing thro' the desert of *Arabia*, he means the wilderness of this world, for as the children of *Israel* met with many straits, and distresses in the wilderness of *Arabia*, in their way to the land of *Canaan*, so the christian finds his way thro' this world, like an untrodden path in the wilderness, very solitary, difficult, and hazardous.

Rea. What by his being bound to *Jerusalem* to replete his mind with knowledge?

Evang. The young christians being set upon the ministration of the word of God in *Zion*, which is *Jerusalem*, or the church of God, there to enjoy the replenishing teachings of the holy ghost, in

all things that appertain to his present comfort and future happiness.

Rea. What by his heart's being possessed with an uncommon indagation of mind to acquire eximious knowledge?

Evang. The heart of the young Christian being intensely fixed upon the knowledge of *Christ*, and salvation by him, *i. e.* by his grace, obedience, blood, and righteousness.

Rea. What by his setting out in his early days, and his going from *Egypt*, by the way of the wilderness?

Evang. The Lord's working, by his special grace, upon his heart, in his tender years, to set out *Zion*-wards; and by his going by the way of the wilderness, may be understood, the difficulties and trials he met with in going to the house of God.

Rea. What by the wilderness being replete with serpents, scorpions, and devouring beasts?

Evang. The world, through which he was to pass, being full of wicked men, whose hearts and ways are like serpents, full of subtlety, poison, and deceit.

Rea. What by his life being often in jeopardy by these serpents, &c.?

Evang. The life of a young Christian being often in danger from the wicked men of the world, who, if they were not restrained, would take a kind of brutal pleasure in killing the saints, and would think that in so doing they did God good service.

Rea. What does he mean by his discerning one creature more voracious than any of the rest?

Evang. A faithful view, by the word of God, of the temptations of the devil, who, by his wiles and stratagems, goes about to seize on souls, *like a roaring lion, seeking whom he may devour*; in which respect he is so adroit as not to be seen, even when,
by

by his poison, he is diffusing death through all the powers of the mind.

Rea. What by the dark thicket, where the *Arabians* were making merry, into which he went, and joined with them therein?

Evang. By the thicket, the chambers of riot and wantonness, where the men of the world were committing uncleanness with greediness, with whom he joined, and thereby miserably backslided from the fear and love of the Lord. And these chambers of wantonness, being the devil's residence, where he dwells in an invisible way, *as the prince of the power of the air, ruling in the hearts of the children of disobedience*; he finding me there, and knowing for a certainty, by repeated instances, that my heart was set *Zion* wards, and that I was bound to the heavenly *Jerusalem*, having, by the divine directions, left his kingdom and authority; but finding me among his slaves, subjected to their bondage, he then, by the accusation which he suggested to my mind, sensibly slew me; and my conscience bearing witness against me, that I had broke the laws of the God of heaven, and dishonoured his name and ways, which made me fall before the power of Satan's accusations, as one dead; as it deprived me of that spiritual life and alertness in the ways of God, and veiled my spiritual sight and understanding of divine things; by which means my soul cleaved to the dust, and I lived like one whose hope was perished from the Lord.

Rea. What may I understand by the voracious creature's making his triumphs, &c.?

Evang. The malicious joy which the devil takes over a poor soul that is overcome, and brought into bondage, either through his temptations, the ensnarements of the world, or the corruptions of its own nature.

Rea. What by his hearing the joyful sound of a human voice?

Evang. A minister of the gospel, whom a kind providence had directed to call on me in my distressed state of soul, and to whom I related my desires and my fears.

Rea. What by his pointing out the thicket where he was wounded, as lying out of the *Jerusalem* road, and that it was no wonder that he was wounded there?

Evang. That for a Christian to be among the profane, especially to join with them in riot and wantonness, was acting in direct violation of the word of God, leaving the path of life, and cleaving to the way of death; and when the Christian acts thus, he is sure to be wounded by the enemy of souls, by the law of God, and by the accusations of his own conscience; which brings such a spiritual death upon the mind, that the soul cannot act for God, such darkness upon the understanding, that it cannot discern its evidences for heaven, and such feebleness, that it thinks its faith, hope, and love, are entirely perished from the Lord. It is thereby brought into such deeps of distress, that it cries out, *Woe is me; for I am undone.*

Rea. What did the minister mean by the Prince of SALEM's being at such expence in making the *Jerusalem* road plain and easy, which before was impassable.

Evang. By the prince of SALEM, he meant the Lord *Jesus Christ*, who is called (*Heb. vii. 2.*) *King of SALEM*: by the *Jerusalem* road, he meant the way of life; by the expence that the Prince of SALEM had been at, in making this way easy, his precious blood, death, and sacrifice; by which invaluable expence he has paved the way to the throne of grace, and made the path (to the eye of faith) plain, to heaven and happiness. And by this way's being impassable before, we are to understand, that there

there is no way to heaven and happiness, but through the sacrifice and obedience of the Lord *Jesus*.

Rea. What by the Prince of SALEM's life-guards being set to protect travellers in the *Jerusalem* road?

Evang. The angels, encamping round about them that fear the Lord, protecting them from many evils, and preventing their running into a thousand unseen dangers.

Rea. What by the Prince of SALEM's meeting the travellers in the way?

Evan. The manifestations of *Christ's* love to the soul, by which he renews the soul's strength, and sets its affections upon things above; insomuch that it soars high in salvation's road, and in the path to bliss.

Rea. What is meant by the royal society, to which he was bound?

Evan. The church of the living God, to attend upon the ministration of the gospel of *Christ*, that thereby his soul might be furnished with divine knowledge.

Rea. What by this royal society's being supported and maintained by the Prince of SALEM?

Evan. His feeding his church, who are his royal priesthood, and his peculiar people, with the bread of life, which came down from heaven, viz. with his flesh, *which is meat indeed*, and with his blood, *which is drink indeed*. And this being given to them by the hands of a *shining one*, is typical of the Holy Ghost, taking of the things of *Christ*, and shewing them to their souls, which animates their minds to search into the depths of God's love, more and more, in all its emanations and divine riches, the preciousness of his promises, the sweetness of his presence, and the joys of his glorious salvation; together with the holiness of his ways, and the honour of his name, &c.

Rea. What by the voracious creature having a particular antipathy against the Prince of SALEM?

Evang. The enmity of satan against the Lord *Jesus Christ* and his people, according to *Gen. iii. 15.* therefore it is no wonder that he wounded the traveller when he found him out of the *Jerusalem* road, among his own children, in human form; I mean among the profane men of the world, of whom our Lord says, *Ye are of your father, the devil, and the lusts of your father ye will do, &c.*

Rea. Who did the minister mean by those who had been wounded in like manner as he was?

Evang. The prophets, apostles, and followers of the lamb; but particularly he pointed out to me, *Noah*, a preacher of righteousness; *Sampson*, a judge in *Israel*; *David*, a man after God's own heart; *Solomon*, the wisest man upon the earth; *Peter*, the apostle of the lamb, and many others; all of whom were wounded, as I was, in backsliding from the ways of the God of *Israel*; and that as all these had been in my case, and found relief from the Prince of SALEM, there was hope with regard to me, from the tender and gracious disposition of his heart, and the promises of his lips. I then said, with an earnest heart, O! tell him my case, peradventure he may relieve me. By which I mean, his making known, by prayer and supplication, the distressed state of my soul to the Lord *Jesus*, as I found there was, from his gracious promises, a sure foundation to hope for mercy; which elated my mind with hope that I might (as deplorable as my case was) find *redemption thro' his blood, even the forgiveness of my sins, according to the riches of his grace.*

Then he gave me his hand, and said that I had likewise his heart, and that, next to his own case, mine should be presented to the Prince as he was going to wait upon him—— By which I mean, that

that tender sympathy and affection which godly ministers have to souls in distress, and their willingness to make their case known by prayer and supplication to the God of *Israel* for their deliverance.

Rea. What may I apprehend by the minister's saying that the Prince of SALEM's royal qualifications were to proclaim liberty to captives, and to bind up the broken-hearted, &c.

Evang. That it was the office which *Christ*, as Redeemer, had undertaken for his people ; that it was what his heart was set upon, and what he took infinite delight in performing.

By his saying that he was upon the king's business, I mean, he was then (according to his usual custom) going to preach the gospel of the grace of God to poor sinners.

Rea. What by his continuing sometime in his abject condition ?

Evang. That when a believer in *Christ* has, thro' his folly and supine behaviour, backsliden from the ways of the God of *Israel*, it is the pleasure of the Lord that for a time they should know the loss of his presence, and the comforts of the Holy Ghost.

And by the natives of the place mocking me, I mean, that propensity that there is in the hearts of carnal men to insult over the godly, especially if at any time they see them in a dejected state.

Rea. What may I understand by a messenger being sent from the Prince of SALEM with gracious tidings ?

Evang. Another minister of *Christ*, sent forth in his name to proclaim the sweets of salvation to lost sinners, redemption to captives, and deliverance to all them that mourn in *Zion* ; that he heal-eth all their backslidings, and loveth them freely.

Rea. What by your hearing the trumpet sound three times ?

Evang.

Evang. By the first trumpet I mean, *Christ*, by his spirit, manifesting the victories of his sacrifice, death, and sufferings, over sin, death, and hell : by the second trumpet, the redemption and liberty which he obtained thereby : by the third trumpet, the manifestation of his love, by a gracious promise to my soul.

Rea. What by hearing the rowling of chariot-wheels ?

Evang. *Christ* riding in the chariot of his salvation, by the ministration of the word of life, and therein speaking to me in particular, as he did to those two blind men who sat by the way-side, mentioned *Matt. xx. 30. &c.* *And behold two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, have mercy on us, O Lord, thou son of David : and Jesus stood still and called to them, and said, what will ye that I do unto you. And they said, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him.* In like manner did *Christ* visit my soul, by suiting his blessings to my case.

Rea. What by *Christ* enlightening your eyes with his eye-salve, and his pouring in oil and wine into your wounds ?

Evang. By *Christ*'s enlightening mine eyes with his eye-salve, I mean, his dispelling the darkness of my spiritual understanding by the irradiating beams of the Holy Ghost shining upon my soul, through the promises of the word of God—By his pouring in oil and wine into my wounds, I mean, *Christ* pouring, by his spirit, the oil of gladness and the wine of his love into my heart—And by his strengthening elixir I mean, the renewing of divine strength, and enjoying the sealings of the *Holy Ghost*, which knit my heart to *Christ*, and a tender regard to the honour of his ways.

Rea.

Rea. What by the prince taking you into his chariot, to his palace royal in the city of *Salem*?

Evang. Christ taking me into the chariots of his salvation, (*Hab.* iii. 8.) *the midst of which was paved with love.* *Can.* iii. 10. in which I rode to his palace-royal; by which I mean his church, which is called, *Psal.* xlviii. 2. *The city of the great King*, and in *1 Chron.* xxix. 1. *The palace of the God of heaven.*

Rea. What may I understand by your journey there, and the repeated kindneſſes you received from the Prince of SALEM.

Evang. The length of time there was before I joined the church, after I knew that it was both my duty and privilege ſo to do; the many difficulties and trials I met with, and the divine ſupports I enjoyed from *Chriſt*, to encourage my ſoul thereunto.

Rea. What may I underſtand by the ſumptuous feaſts the Prince of SALEM made you in his palace-royal?

Evang. The feaſts of divine love, which *Chriſt* made my ſoul in the miniſtration of his word, and in the adminiſtration of his ordinances, wherein was held forth the bread of life, heavenly manna, angel's food, with the beſt wine of the kingdom, ſuch as cheers the heart both of God and man, (*Jud.* viii. 13.) with which my ſoul was elated with joy unſpeakable and full of glory.

Rea. What by the king taking you into his wardrobe, and cloathing you with change of raiment, and giving you a title of honour?

Evang. *Chriſt's* ſenſibly cloathing me with his righteouſneſs, and taking away my filthy garments, and cloathing me with change of raiment, in which my ſoul can appear before God, not only clear from condemnation, and free from any ſpot or wrinkle, but more glorious than angels around the throne of God. The title of honour which *Chriſt* beſtowed

bestowed upon me, was, a free denizon of the royal city, or a citizen among the saints. *Eph. ii. 19.*

By my right to all the privileges of the royal society—I mean my partaking of all the grants and immunities belonging to the gospel, both internally and externally, by experience and profession.

Rea. What may you mean by your being daily instructed by a master in *Israel* in the language of *Canaan*?

Evang. I mean by a master in *Israel*, the pastor of the church, whose business it was (being skilled therein) to open and elucidate the mysteries of divine providence, the wonders of grace, and the glories of redeeming love, in all its consummate branches. By the language of *Canaan* I mean, communion with God, spiritual conversation having an aptness to *speack of the things touching the king.*

Rea. What may I understand by your studying the laws of the land, particularly the autogenial, personal, and relative glories of the Prince.

Evang. By my studying the laws of the land you are to understand, my intense delight in meditating upon the wonders of redeeming love, in its ancient contrivance and shadowy dispensation under the law; but more particularly its luminous, glorious and refulgent lustre under the gospel.

By my prying into the autogenial, personal, and relative glories of the Prince of SALEM, I mean, my life of delights, and contemplation upon the unbegotten, uncreated, and underived glory of the Lord *Jesus*; for I own that *Christ's* essential glory is self-existent; that he is God of himself, for ever God—That the divine persons in the Godhead do not proceed as to essence, or personality, but that the divine essence is one and the self-same thing, truly subsisting in three divine persons, or subsistences; and that these three divine subsistences are co-eternal in the same

same divine essence, which is the one living and true God.

Secondly, By the personal glories of *Christ* I mean, the prerogatives and glories belonging peculiarly to the man *Jesus*, in his personal union with the divine nature, which are very great and extensive, such as no other being, whether man or angel, possesses; as no other nature was taken into such a nearness of union to the Godhead, so no other nature is capable of enjoying that personal glory and happiness as the man *Jesus* is, *Eph. i. 21, 22. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and hath given him to be head over all things unto the church.*

Thirdly, By *Christ's* relative glory I mean, the glory of his actions relative to his people; as he obeyed the law, died, and rose again for them, so he ever liveth to make intercession for them; and all this he did in the relation of a head, husband, friend, and brother, which diffuseth a relative glory through the whole of his undertaking.

Rea. What by the regularity and order of the Prince's people?

Evang. The deportment of the saints both before God and man, when walking agreeable to the rule of God's word; that solemn reverence that they bear for the name of *Christ*, and that becoming zeal for the honour of his ways, which takes place in their hearts, from a sense of his love to them, which in a sacred manner binds all the faculties of their souls to love, obedience, and praise.

Rea. What may I apprehend by your being constituted one of the Prince of SALEM's ambassadors, after that you was a member of the royal society?

Evang. That first I was received into the church of *Christ*, and having, by the teachings of the Holy

Holy Ghost, received a competent measure of divine knowledge, from experience, and acquaintance with the scriptures of truth, it was the pleasure of the church to which I was joined, to appoint me a teacher in *Israel*; and though I suffered the loss of all things for *Christ*, yet such was the constraining power of his love, that I counted them but dung, that I might win him, and be an instrument of bringing souls to a spiritual acquaintance with him, *whom to know is life eternal*; so that now, from a principle of real love to my dear Lord, I can say with the apostle, *Acts xx. 24. Neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

The End of the Key to the First Part.

The Door to the Heart, or the Cabinet of Love opened; being a Key to the Allegory.

Rea. **W**Hat may you mean by the Prince of SALEM having a representation to the life of the most consummate beauty in all the earth?

Evang. Thereby I mean that Jehovah the father did not think it meet, that the man Jesus should be alone, but having set him up as the head of all principalities and powers; it was his pleasure in infinite wisdom to ordain a spouse for him, and having one only daughter the church, upon whom he had fixed his delights and complacency, he had therefore bestowed upon her, in his invariable mind, the immense treasures of his grace and glory, and ordained her to an happiness far more magni-

magnificent than angels around the throne. Now in the consummation of this perfection which he had ordained her unto, he represented her, in the glass of his decrees, to the man Jesus.

Rea. But wherein does the church appear to be a king's daughter, and the most consummate beauty upon the earth.

Evang. She appears to be the most consummate beauty; as to her person, in that it is decorated and adorned with all the embellishments of heaven, thereby she bears the nearest resemblance to the glory of the heavenly state of any known, besides her raiment is not such as earthly princesses wear, which is of a perishing fading nature, neither is it such as angels wear, for it as far exceeds that in glory, as the sun in its meridian beams exceeds the twinkling of a midnight star. For her garments are the *garments of salvation*, and her robes are the *robes of righteousness*, not the righteousness of man, but of God, which robes are adorned with all the perfections of the Deity, as divine justice shines with infinite satisfaction therein, so doth infinite holiness with all its refulgent beams; likewise infinite peace with all its pleasures, truth with all its faithfulness, love with all its sweetness, omnipotence with all its power. The plan of it was the product of infinite wisdom, and it cost an infinite Saviour his life and death, his resurrection and power, to accomplish it; in short, it is the finished work of the mighty God of *Jacob*, therefore called in *Matt. xxii. 12. The wedding garment*, and in *Luke xv. 22. The best robe*, and by the prophet, *The garments of praise*, on which account the apostle styles the church, *Eph. v. 27, a glorious church not having spot or wrinkle, or any such thing.* And the prophet *Jeremiah* calls her the *perfection of beauty*, and *Jehovah* himself saith unto her, *Ez. xvi. 14. And thy renown went forth among*

among the heathen for thy beauty, for it was perfect, through the comeliness which I put upon thee, saith the Lord God; to sum up the whole, she is said in Psal. xlv. 13. to be all glorious within, and her cloathing to be of wrought gold; which proves at once, that the church is the most consummate and magnificent beauty upon the earth. On which account Christ saith unto her, Cant. vi. 4. Thou art beautiful O my love. And as to her bearing the title of the king's daughter, it is evident, Psal. xlv. 13. where the church in express terms is stiled, The king's daughter, and in Cant. vii. 1. The princess daughter.

Rea. What by the princess *Hephzibah's* transcendent dignity and majestic glory?

Evang. Jehovah's taking his church into a special and near relation to himself, a relation more near than that of angels around the throne, and thereby her dignity and glory far transcends theirs, for as she has more to praise God far than they, so she is admitted, not only nearer to the throne than they, but even to sit down *with Christ upon his throne, Psal. xlv. 9.*

Rea. What by her dowry being so great and valuable, and her being heir to a crown the most reputable in all the earth?

Evang. I mean the church having the dowry of divine grace and glory settled upon her before the world began, 2 *Tim. i. 9.* or the bestowment of all divine favours upon her, in God's invariable mind, before the foundation of the world, *Eph. i. 3.* which was the grand original and foundation of all her happiness. And by her being heir to a crown the most honourable in all the earth; I mean the church being heir to that crown that fadeth not away; that crown of glory which the Lord the righteous judge shall give to every one that loveth his appearance.

Rea.

Rea. What by her person being so amiable, her language so elegant, and her knowledge so great?

Evang. By her person being so amiable, I mean the church in her state of creation, in the image of God, as she came pure out of the hands of her maker, in which state all the powers of her soul were capable of enjoying the most perfect communion with God, and having no blemish in her mind, she was as fair as an angel, and as amiable as any of the glorious seraphs around the throne. By her language being so sublime, I mean her affections and contemplations being set upon things above; so that her whole conversation, while in this state, was divine and heavenly; for she was not only fit to converse with angels, but even with the most High. By her knowledge being so great, I mean the understanding that she then enjoyed of the perfections of her maker, the work of his hands, and the mystery of his providence, both in creation and preservation; she saw all things in their native purity, and could converse on them with the most perfect understanding, thus she was the joy of the whole earth.

Now in this happy state, *viz.* in all the consummate perfection of nature, grace, and glory, with all the treasures of infinite love, the dowry of divine blessings, together with that perfection of happiness, which God had decreed to bestow upon her, was she represented in the glass of Jehovah's counsels to the man Jesus.

And upon seeing her, according to his ancient designs of love, he took up his whole delight in her as the distinguishing object of his favour, in the most flaming and intense manner.

Rea. What may you mean by her name being *Hephzibah*?

Evang. I mean the Lord's delight, according to *Isa.* lxii. 4. *But thou* (says the prophet, speaking
D ing

ing of the church, *shall be called Hephzibah for the Lord delighteth in thee.*

Rea. Wherein doth it appear that the Lord Jesus delighted in her ?

Evang. In that when he had a representation of her in all that perfection and glory that infinite love had ordained her for ; he fixed his heart unchangeably upon her, and then desired her of his father, upon which the Holy Ghost, says *Psal. xxi. 2. Thou hast given him his heart's desire and hast not withholden the request of his lips.* Therefore he said unto her, when he was upon the earth, *Joh. xv. 9. As my father hath loved me, so have I loved you, continue ye in my love.*

Rea. What may I apprehend by the Prince of SALEM being fairer then the sons of men ; if he is but a man, how can he be fairer than the sons of men ?

Evang. By the Prince of SALEM, I mean the Lord Jesus Christ, who is more than man, *viz.* God and man in two distinct natures, yet one person for ever, in which respect he is fairer than the sons of men, as in his complex person all the perfections both human and divine shine forth, which renders him fairer than the sons of men, even a superlative beauty, or as the spouse says, *white and ruddy, the chiefest among ten thousand, i. e.* there is none like him, none to be compared with him, his name is of more worth then ten thousand worlds ; for one smile of his fair face conveys to the mind more, more, did I say, yea, infinitely more joy and satisfaction than the possession of the whole globe besides : this is what renders him the desire of all nations, and the glory of his people, &c.

Rea. What may I understand by the affections of the Prince of SALEM, being so intensely fixed upon the princess *Hephzibah.*

Evang.

Evang. The love of Christ, being so immovably fixed upon his church, that whatsoever should take place tho' it were sin, death and hell, yet he will never with-draw his heart from her, for his affection for her is more firm than mountains of brass, or rocks of iron ; it is in his nature to love her, and as that knows no variableness, nor the least shadow of turning, so his love is invariably fixed upon her.

Rea. What by that happy harmony that subsisted between the Prince of SALEM, and the king *Shaddai* ?

Evang. The council, covenant and consultation that there was between Christ and his father, with regard to the fixation of divine love, the settlements of grace, and the redemption of the church; upon the fore view of her fall in *Adam*, which should be answerable to the perfection of his nature, and the glory of all his attributes ; and that they might all harmonize and be magnified in the happiness of his church.

Rea. What by the Prince of SALEM waiting upon the princess *Hephzibah* at her apartment, and she having a knowledge of his person ?

Evang. The Lord Jesus walking with our first parents in the garden of *Eden*, and manifesting himself to his church, as their head, in a state of innocence, where there was the perfection of mutual love, and adoration and praise paid to his worthy name. By her knowing him at his first approach, I mean the quick sensation that man had in paradise of the least appearance of his maker, and that delight and complacency that he took in holding converse with him.

Rea. What by returning from the visit which he made so quick, that even his servants did not know thereof ?

Evang. I hardly think that his ministering servants the angels knew of his walks, and the visits that he made to man in paradise.

Rea. Who am I to understand by the *Ethiopian* prince, and what by his having a rooted antipathy against the Prince of SALEM, for chastizing him with the rod of justice ?

Evang. By the *Ethiopian* prince, I mean the devil, and by his being chastized with the rod of justice, I mean his being turned out of heaven for his rebellion against the Lord Jesus.

Rea. What do you think was the transgression of the angels, who *sinned and left their first habitation*, and particularly Satan, their head and chief ?

Evang. Most think that it was his denying adoration and praise to the Lord Jesus, on account of his divine nature and equality with the father : but I rather think it was his viewing the human nature, *i. e.* the human soul of Christ, taken into a personal union with the divine nature, and thereby exalted to a far higher dignity and glory, than his angelic nature, which created enmity and rebellion in his mind against Christ ; and I am ready to conceive that Satan, with his legions that attended him in this rebellion, refused to pay adoration to him under the character of the Messiah, or God-man, for which in heaven their names are heard no more ; *but they are reserved in chains of darkness until the judgment of the great day.* And as *Lucifer*, or *Satan*, was their head and chief in their rebellion in heaven, so he continues the same in hell, and acts as their leader and commander and retains an invariable enmity against the God of Israel.

Rea. How could man's happy state in innocency be known to him ?

Evang. As the prince of the power of the air, undoubtedly might discern man's blissful state in para-

Paradise, and therefore envy might arise in him at seeing him more happy than himself.

Rea. What by the *Ethiopian* prince calling a counsel, to find out ways and means to ruin the princess *Hepbzibab*, and to defeat the designs of the Prince of SALEM ?

Evang. The devil calling a consultation among the internal princes of the dark regions, to propole ways and means how happy man in paradise might be ruined, his affections alienated like theirs from his maker, and the designs of the creator mar'd, and that happy intimacy broke that subsisted between man and his maker in a state of innocency. It was therefore agreed upon in hell, that Satan their head and chief, should disguise himself, and by artful temptations, back'd with fallacious promises, persuade man to transgress the law of his maker.

Rea. What by the king *Shaddai's* garden, in which the princess *Hepbzibab* took her walks of delight, and into which the *Ethiopian* prince came, and by his sagacity persuaded her to eat of that tree which her father had commanded her not to eat of.

Evang. By the king SHADDAI's garden, I mean the garden of *Eden*, in which man was placed, replete with all the happiness his capacious soul could wish for. By the *Ethiopian* prince disguising himself, I mean the devil entering into the serpent : *Now the serpent was more subtle than all the beasts of the field*, which rendered him the most fit instrument to accomplish his designs.

Rea. What by the tree which grew in the midst of the garden, which the princess *Hepbzibab* was prohibited from touching upon pain of death.

Evang. I mean the *tree of knowledge of good and evil* in the garden of paradise, which God had reserved as a trial of man's obedience ; there was every tree besides, *that was pleasant to be desired, and good for food*. But the tree of knowledge, in

the midst of the garden, he reserved as a proof of his fidelity and faithfulness ; likewise as a demonstration that his happy state depended upon his sinless obedience, therefore he left him to his liberty to stand or fall, with this solemn denunciation in case of transgression, *In the day that thou eatest thereof thou shalt surely die.*

Rea. How could the *Ethiopian* prince, i. e. the devil, know that this tree of knowledge of good and evil was prohibited above all the rest of the trees of the garden.

Evang. I answer it might be from his subtilty, watching and discerning that our first parents made free to gather food from all the other trees of the garden, but did not touch this ; or it may be that God by an audible voice, said unto *Adam*, *in the day that thou eatest thereof, thou shalt surely die*, and Satan being prince of the power of the air, might hear this prohibition from God himself ; or I have thought that Satan might have a knowledge thereof before he fell, as the fixation of divine love and the counsel and covenant of salvation, was settled long before the creation of angels, and very probably was made known to them, upon which the elect angels, as the morning stars sang together and the sons of God shouted for joy, at the creation of man, to see the counsels of their maker executed.

Rea. What by the *Ethiopian* prince gazing upon the tree of knowledge of good and evil, plucking of the fruit, and eating thereof ?

Evang. The devils artfulness in order to deceive our first parents, by backing his temptation with a kind of reflection upon God himself, saying, *Yea, hath God said, ye shall not eat of every tree of the garden ?* and when the princess *Hepzibah*, or the church, declared, that

that it was death to touch thereof; yet, in order to soften Jehovah's sentence, he said, *Ye shall not surely die*; and to enforce the truth thereof, he adds, *For God doth know, that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil*. Then, I conceive, he eat of the fruit; and, very probably, in something or other, discovered peculiar wisdom and sagacity, which, doubtless, she imputed to his eating the fruit; hence it follows, *That when she saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired, to make one wise, she took of the fruit thereof, and did eat*.

Rea. What by the princess *Hephzibah*, upon her eating the fruit, being seized with such trembling and anguish?

Evang. The guilt and distress that seize the soul, upon the breach of *Jehovah's* law; or the misery of the church by sin: as it at once destroyed the peace of the mind, the joy of the affections, and knowledge in the understanding, so the soul thereby became void of God; the will became rebellious against its maker, and the affections alienated from him; and pride, ingratitude, and rebellion, with all the opposite passions, took place.

Read. What by the King *Shaddai's* walking, at that instant, upon the turret of his palace, and seeing his daughter, the princess *Hephzibah* eating of the *tree of knowledge of good and evil*, which he had forbid her to touch, upon pain of death?

Evang. The omniscient eye of God, being continually over the hearts and ways of his people; he therefore saw our first parents eating of the forbidden fruit, and his church and people, by virtue of their natural relation to *Adam*, transgressing thereby; and as they all sprang from him by natural generation, it was impossible for him to communicate any other image than that of himself, which,

by his transgression, was become the image of the devil; though they were then, (as he said) become in one respect as gods, *viz.* in the knowledge of good and evil: *i. e.* of good, by the want of it, and of evil, by experience of the distress it brought them into: hence it is that we are said to be *conceived in sin, and brought forth in iniquity.*

Rea. What am I to understand by the King *Shaddai's* taking a walk in the garden, in the cool of the day, there, calling by name to his daughter, and accusing her of the transgression of his law; and her hiding herself among the trees of the garden, upon hearing his voice therein?

Evang. I mean the dreadful havock that sin made upon our first parents, who, before they had sinned, were wont to meet the Lord God with reverence and praise, with extasy and joy, singing his praise with the most profound adoration, now tremble at his voice, *Gen. iii. 8. And they heard the voice of the Lord God, walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden.* And this is the case of his church and people: as *Hephzibah* no sooner heard her father's voice, but she strove to hide herself among the trees of the garden, so a soul, when convinced of sin, trembles at the voice of God, fearing lest he is coming forth with the sentence of condemnation; therefore it flees from God, and would fain hide itself from his presence: but when God comes forth in the ministration of his word, or in the dispensations of his providence, and says to the soul, as he said to *Adam*, *Adam, where art thou?* then the trembling sinner answers, *I heard thy voice, and I was afraid.*

Note. Though sin brings distress, and, in consequence thereof, the soul trembles at the approach of God, yet there appears designs of mercy in the Lord's drawing nigh; he comes in the cool of the day, in all the pacification of love.

Rea.

Rea. What may I understand by *Hepzibab's* hardness of heart, when upon her father's asking of her, *What is this that thou hast done?* she only replied, *I was beguiled, and I did eat?*

Evang. The hardening nature of sin, as it renders the mind inflexible, and the heart as hard as adamant, and deaf to all the solemn warnings of heaven; so that the sinner stands in the face of an offended God, without the least remorse for his transgressions, and rather charges them upon the instrument than takes the crime on himself, like *Eve*: *The serpent beguiled me, and I did eat.*

Rea. What by the King *Shaddai's* knowing the *Ethiopian* prince, though disguised, and pronouncing sentence against him?

Evang. I mean the knowledge that the Lord had of Satan and all his designs, and his resentment of this his fresh rebellion, by pronouncing a fresh curse upon him, *Gen. iii. 14. And the Lord God said unto the serpent, because thou hast done this, thou art cursed, &c.*

Rea. What by the *Ethiopian* prince's spreading such triumphs at his own court?

Evang. The rejoicing of all the powers and principalities in hell, when *Adam* fell, by the subtlety of Satan, their head and chief; for there is no doubt but that these wicked and malevolent spirits did then receive a malicious joy, though in hell; so well pleased is the devil with the misery of mankind.

Rea. What is meant by the *Ethiopian* prince's holding a council with his nobles, how he might further gain the princess *Hepzibab* over to his kingdom, and make her a naturalized subject.

Evang. The devil's calling a council in hell, to consult of ways and means, (after the soul has transgressed the law of God, by yielding to his temptations) to bring it more and more into a state of rebellion against God, by sensual pleasures and delights,

lights, whereby he forms the soul more and more into his image, till it becomes his entire slave and vassal.

Rea. What by the princess *Hepzibab's* being banished her father's royal favour, the garden's being well guarded with life-guards, and her mourning the loss thereof?

Evang. Our first parents being turned out of Paradise, as it is said, *And he drove out the man*; and by the life-guards, guarding the way to the garden, is meant the impossibility of attaining life by any obedience which man can perform; for God not only drove out the man, but, it is said, *Gen. iii. 24. He placed at the East of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life.*

Rea. What by *Hepzibab's* mourning the loss of her pristine state.

Evang. A soul under legal convictions, which at first seems to bewail, in the most moving manner, its lost estate; and yet it laments more for the evil consequences of sin, than for the evil nature of it; not so much because it dishonours God, as because the soul is in danger of hell on account of it.

But this concern of mind gives the devil warning lest he should lose a subject; therefore, in order to draw the mind from such weighty concerns of the soul, he presents the riches, pleasures, or honours of this world. Now if the concern of the soul is not from above, Satan knows that one or other of these baits will take; and in order that he may the more readily attain his end, he suggesteth to the mind, that its case is not so dangerous as it fears, and thereby draws the soul into a state of carnal security.

Rea. What by the *Ethiopian* prince's finding little difficulty in persuading the princess *Hepzibab* to take a view of his kingdom?

Evan.

Evang. The soul's affections being, by sin, alienated from God, tho' it may have some concern about its state, yet thro' fondness for the pleasures, profits, and riches of this world, it is soon attached thereunto; it lays aside the concerns of eternity, and the riches of glory, for the perishing pleasures of this life: the things of time and sense so engross the mind, that the soul stupidly leaves God and glory, heaven and happiness, for the transitory possession of them.

By the princess *Hephzibah* ascending the top of the hill, to take a view of the prince of *Ethiopia's* dominions, I mean, the carnal inclinations bearing the ascendant, and leading the soul still farther and farther from God. And by his dominions being so extensive, every way adequate to *Hephzibah's* wishes, I mean, the whole world lying in wickedness; upon which account satan is called the *God of this world*, which is replete with every enjoyment a carnal heart can desire.

Rea. What by *Hephzibah* seeing a broad, smooth path down the hill, and an innumerable company travelling therein.

Evang. The broad way of open profaneness, or the smooth path of life, in which all mankind walk by nature, as our Lord says, *Matt. vii. 12.* *Broad is the way that leadeth to destruction, and many there be that walk therein.*

Rea. What by the *Ethiopian* prince saying that all who walked therein were his servants, though they varied in their inclinations and employments, yet their hearts all center'd in his service, as the heart of one man.

Evang. I mean, that whatever path the soul takes by nature, whether it be the path of mere profession, righteous-self, or moral-self, or the more open path of profaneness, honours, pleasures, profits, luxury, &c. yet still he is in the service of
the

the devil ; tho' some are more immersed in his drudgery than others, yet all act under his influence and authority, subjected to his will, *Eph. ii. 2, 3. Wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.*

Rea. What by the other strait and narrow path in which there were a few travellers, with burthens on their backs.

Evan. The strait way and the narrow path of holiness, in which the Christian walks through this world, as our Lord saith, *Matt. vii. 14. Because strait is the gate, and narrow is the way, that leads to life, and few there be that find it ;* and tho' they are often burthened with afflictions by Satan and the world, yet, thro' grace, they hold on their way, and wax stronger and stronger ; for the burthens of a Christian never overwhelm him, because Jehovah's arm is underneath him, his word of faithfulness is his pillow, his almighty promise is his stay ; and can the Christian sink with such a prop ?

Rea. What by some of them sighing, some being chearful, whilst others were rejoicing ; yet all walking one way, aiming at one and the same end.

Evang. That some Christians, through the strength of unbelief, and poring and weighing their own guilt, and the aggravation of their sins, rather than the Saviour's atoning blood, and precious promises ; whereas if they rightly considered, what is the ponderous weight of all their crimes, to the infinite worth and boundless value of the Saviour's precious blood ? Shall the sinner sigh when
the

the Saviour has died ; shall the soul mourn as tho' there was no hope, while the Saviour's invaluable blood cries, *Father forgive, &c.*

There be others who are chearful, whose souls are blessed with comfort and peace in believing, whereby they go on chearfully in the way of the Lord, from duty to duty, from ordinance to ordinance, from faith to faith, and find the ways of the Lord ways of pleasantness, and all his paths peace : and this consolation ariseth from the views of their interest in the *person*, promises, blood, and righteousness of the Lord Jesus, and their having *good hope*, through grace of their being for ever with the Lord, to behold his glory : whilst there are others whose souls are elated with the love of Jesus, and rejoice with holy triumph in the paths of *Zion* ; their souls are joyful in the Lord, and rejoice in the God of their salvation ; tho' they may have as many troubles and afflictions as any, yet having by the Holy Ghost enjoyed a sealed pardon of all their sins, in the blood of the everlasting covenant, they rejoice thro' all their tribulations, in hopes of the glory of God, having their minds settled and stayed upon the oath, power, and promise of their God ; upon the unchangeableness of his love, and the stability of his covenant ; they thereby find their souls like the mountains round about *Zion*, which cannot be moved ; and having this liberty, they cry, *Abba, father*, and enter into the *holy of holies*, by the blood of Jesus.

And no wonder that these are all bound one way ; for they are all children of the same father, loved with the same everlasting love, bought with the same precious blood, taught by the same spirit, heirs of the same promises, and therefore bound all to one and the same end, viz. eternal life, or everlasting glory ; *Heb. xi. 16. But now they desire a better country, that is, a heavenly ; wherefore*
God

God is not ashamed to be called their God, for he hath prepared for them a city.

Rea. What by the *Ethiopian* prince veiling the way-marks from the prince's *Hephzibah*, and what by these way-marks being unremovable.

Evang. By the way-marks, I mean the declarations of the word of God, which declares that *his Servants we are, whom we obey, whether of sin unto death, or of Righteousness unto life*; that the way of sin is death, that there is no peace to the wicked, there is a way that seemeth right to a man, but the end of that way is death; these are some of the way marks that God hath erected in the path of sinners.

In the spiritual path which the Christian walks, are the following way-marks, *The way of life is above to the wise. Godliness hath the promise of the life that now is, and of that which is to come, In hope of eternal life, which God that cannot lie promised before the world began. Run with Patience the race set before you looking unto Jesus. He that endureth to the end shall be saved. The gift of God is eternal life. Who shall separate us from the love of Christ. What shall we say to these things, if God be for us, who shall be against us. When Christ who is our life shall appear, then shall we also appear with him in glory.*

Now these way-marks Satan cannot destroy, they are firmer than the pillars of heaven; therefore it is because the word of God makes manifest these way-marks in the roads both to heaven and to hell, that Satan shews his enmity against the preaching of the gospel of Christ, as it makes evident the snares he has laid for poor sinners.

Rea. What by the *Ethiopian* prince veiling these way-marks from the prince's *Hephzibah*?

Evang. The devil by the veils of ignorance, enmity and prejudice, hiding from the sinner's eyes the danger that his soul is in, in the paths of sin, in
the

the gratification of his sensual desires. The danger being by the devil hid from the sinner, as he is called *the God of this world, who blindeth the minds of them that believe not*, therefore the sinner thinks that there can be no greater happiness than to enjoy his fill of sensual delights, by which means the devil naturalizeth, as it were, sinners to his slavery and bondage, lest, as the apostle saith, the light of the glorious gospel of Christ, *who is the image of the invisible God, should shine into their hearts, &c.*

And with regard to the saints he hides the way-marks of consolation from them, by the veil of guilt, backsliding and unbelief, that often they walk in wisdom's ways, mourning for want of the sight of the way-marks of the king of glory.

Rea. What by the *Ethiopian* prince saying, that none escaped his dominions but over the top of that hill?

Evang. I mean that the way to heaven, though pleasant to the eye of faith, yet is grievous to flesh and blood, which loveth ease, pleasure, and enjoyment, but if any man will evidence himself to be Christ's disciple, he must deny himself, and take up his cross and follow him.

Rea. What by the sumptuous and magnificent habitation which she saw, and the *Ethiopian* prince saying, that it was his country seat?

Evang. I mean the world with all its delights so captivating to a carnal mind; as the devil is called *the God of this world*, so it is his royal mansion, wherein in ten thousand thousand various ways he entertains the carnal mind, with all that his fruitful genius can invent, or wit desire. O! how replete is the carnal mind with fresh conceptions of pleasures, sensuality, lusts of the flesh, and the pride of life; and yet not more fertile, than the devil is quick in finding out means for the enjoyment of them; thus the devil binds the soul to himself,
with

with the chains of sin, the same that binds him in hell.

Rea. What by *Hephzibah's* being pleased with a view of this habitation, going with the *Ethiopian* prince thereunto, and being regaled with all that her heart could wish?

Evang. The greediness of the carnal mind after the gaudy enjoyments of the things of this life, and the pleasure it takes in the possession thereof; and by *Hephzibah* finding a repleteness of every enjoyment that her heart could desire, I mean the devil's liberality to a soul destitute of the fear of God, he withholds nothing from it that it desires, either in luxury, pride, ambition, sensuality, gluttony, or uncleanness; the devil is so kind as to give all that the world can afford to gratify its sensual passions in the most satiating way, if it is not restrained from above, and the mind of man is so depraved by sin, that it will as freely take as the devil gives, having a natural inclination to the treasures of hell, it thinks all is happiness that comes within the limits of sensual desires.

Rea. What by *Hephzibah's* learning to talk the *Ethiopian* language?

Evang. That the mind is more and more immersed in sin, till the language of hell becomes natural to the conceptions of the mind, hence not only the carnal and obscene conversation, but the perpetual oaths, curses and imprecations, that are uttered, till the earth groans under the weight of sinners.

Rea. What by the consultation held by the *Ethiopian* prince in the assembly of princes in the lower region, how the princess *Hephzibah* should be finally secured from the power and recovery of the Prince of SALEM.

Evang. All the devils in hell being engaged, not only to seduce and draw the mind from God, but, if possible, to prevent God from ever drawing
nigh

nigh to the soul ; so firmly is the devil bent upon the soul's destruction : therefore, in order to fix (as he thinks) the soul and God at an eternal distance, he strives to implant in the mind an unremovable enmity against God and his ways, by granting all the carnal liberty, sensuality and earthly enjoyments which the depraved soul can desire.

Rea. What by the princess *Hepzibab's* taking up her whole and entire happiness in the *Ethiopian* delights ?

Evang. The soul of man, by sin, becoming wholly carnal, selfish, and devilish ; the mind being engrossed with things vile and abandoned to all that is good, becoming a willing prey to the devil, captivated by him at his will, delighting in his slavery, forming itself more and more into his likeness, in desire, actions, and conversation : tho' some do not run such lengths as others, yet still they are his servants, under (if I may so express myself) the devil's milder dispensation, and softer employments ; for whatever state the soul is in, if in that state it does not enjoy the love of God and communion with him, it is certainly in favour and friendship with the devil.——Thus is man, by sin, fallen from God, and this is the case of *Hepzibab*, the church of God ; who in her state of perfection and purity, could walk and talk with God, with all the freedom and familiarity of an angel. Her understanding was then as clear as the morning, as a morning without clouds ; her will was in all things perfectly agreeable to the will of God ; her affections were all life, love, delight, and joy in her maker : in short, as she was created in the image of God, her soul was consummately happy in the divine favour.

But alas ! being seduced by the old serpent, the devil, to break her maker's laws, her mind thereby became pregnant with every evil ; her under-

standing, that before was all light and life, as bright as an angel, is now, by sin, become dark and confused; her will, that was swallowed up in all things in the will and service of their maker, is now become full of enmity and rebellion against him; her affections, that once took up their sole delight and complacency in God, are now, by sin, alienated from him, and fixed exactly with the children of the devil. *viz.* upon carnal, sensual, and devilish delights.——Thus is *Hephzibah*, the church, fallen from God originally in *Adam*, her natural and federal head; but far more by her own actual transgressions, whereby she has added sin to sin, transgression to transgression, and embraced the ways of death and hell, with so much greediness, that the devil is not more fertile in inventing ways and means to bring on her destruction, than her heart and hands are ready to reach hold of them; for what sin is it that she has not committed——Thus is the soul, by nature, and more by practice, depraved and departed from God, *Rom. iii. 10. 11. As it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God.*

Rea. What may I apprehend by the Prince of *SALEM* hearing of the prince's *Hephzibah's* being banished her father's presence, taken captive by his inveterate enemy, the prince of *Ethiopia*, her mind being thereby alienated from him, and yet his heart bearing one perpetual flame of love to her; from which love he was resolved to recover her out of his hands?

Evang. The knowledge that Christ (considered as mediator) had of the fall, and of the deplorable state of his church thereby, he having fixed (unchangeably fixed) his love upon his people, not all that sin, death, or hell could do, could alienate his heart from them, though they were at enmity in

in their minds against him, yet, from the invariable love of his heart, he was resolved to redeem them.

Rea. What by the king *Shaddai* declaring that his daughter *Hephzibah* should not see his face more, unless his royal law, which she had broke, was honoured, and satisfaction for the offence given; together with her heart drawn with love, reverence, and obedience to him?

Evang. The will of God to save his people in no other way than what was consistent with the honour of his laws, the satisfaction of his justice, and the perfections of his nature, in that the hearts of his people should be brought to love, adore, and obey him. For which purpose the Lord Jesus (considered as mediator) engaged himself, in all the dignity of his person, in union with the human nature, to obey the law according to the perfection of his nature, and satisfy divine justice with his own sufferings, for the breach thereof, and, by the power and application of this love, he would draw, sweetly draw, the soul to love and adore his name.

Rea. What by the king *Shaddai* saying that his love was the same as ever to his daughter, the princess *Hephzibah*, and that upon the Prince of SALEM's obeying the law which she had broke, and satisfying for her offence, all his royal favours should be communicated to her?

Evang. I mean, that the fall of man made no change in the love of God to his people; that he loved them before the fall, and because he did love them, he promised to Christ, as man, (upon his undertaking to die and suffer for them) that he should see his seed, and that the pleasure of the Lord should prosper in his hands; in that all his grace and glory, divine bliss and happiness, should be communicated to his church, through his death

and sufferings ; hence called by the apostle, the *New and living way which he has consecrated for us, thorough the veil, that is to say, his flesh.*

Rea. What by the Prince of SALEM sending his ambassadors to make known his intentions to her ?

Evang. The Lord sending his ambassadors, the prophets for many generations, to make known his mind and will to his people. Yet, O surprising ! they deride them, mock them to scorn, and slay them, out of enmity to the Lord Jesus. *O Jerusalem, which has slain the prophets, &c.*

Rea. What by the different employments of these ambassadors ?

Evang. The diversity of gifts which the ministers of the gospel receive from Christ. Some have a peculiar talent in elucidating the surpassing beauties of Christ's person, as having all the glories of the deity, and the perfections of human nature ; which circumstance renders *him fairer than the sons of men, the chiefest among ten thousand, and altogether lovely* : while others have a peculiar gift in explaining the depths of his wisdom, the wonders of his love, the riches of his grace, and the power of his blood to save sinners. While others, again, have a peculiar talent for describing the length, breadth, and depth of the soul's misery by sin, with the ability of Christ to save the soul from the dominion of sin, and the slavery of Satan ; and shewing that its happiness is in Christ's favour—Thus the prophets and seers sweetly sang of a Messiah to come.

Rea. What by *Hepzibah's* heart being enraged against these messengers, so that the more they said, the more her hatred for them increased, through a prevailing love for the delights of *Ethiopia* ?

Evan. I mean that the minds of men are so immersed in sin, by nature, that they hate the messengers

sengers of the Lord of hosts, tho' they came to them with all the promises of life, the sweets of salvation, and the assurances of happiness, to every one that believeth.

Rea. What by *Hepzibab* persecuting these servants, through the instigation of the *Ethiopian* prince, even unto death?

Evang. I mean that the devil inflames the minds of carnal men with rage and envy against the messengers of the Lord of glory, by suggesting to them, that they are hypocrites, heretics, enthusiasts, or otherwise, that they are cunning, designing men, and that these are the only men who disturb them, and if they can but get these once out of the way, they may enjoy all the pleasures which their heart desires. This never fails of begetting in them an implacable hatred to them; and when the devil can persuade them that they (if they are let alone) will destroy their religion, then, out of a fiery zeal for their religion, (let it be what it will) if it is in danger, they immediately (by the instigation of the devil) draw the scythe of death, by all the cruel torments that hell and Rome can invent; and the devil inspires their hearts and hands to the perpetration of this inhuman work, by suggesting to them, *that they do God good service thereby.*—Thus *Hepzibab* (I mean the church) in an unrenewed state, in the old dispensation, served the prophets, *O Jerusalem* (saith our Lord) *who hast slain the prophets that were sent to thee, &c.*

Rea. What by the Prince of SALEM's coming to attend upon the princess *Hepzibab*; which she no sooner heard of, but thro' the influence of the *Ethiopian* prince, persecuted him?

Evang. I mean the incarnation of Christ, and the enmity of the carnal mind against him; for he no sooner came into the world but Herod sought his life.

Rea. What by the Prince of SALEM's pouring in his blessings continually upon her, yet thro' her heart being engaged in the pleasures of *Ethiopia*, they made no Impression upon her ?

Evang. I mean that the unnumbered blessings of providence, which Christ bestows upon sinners, while they are in an unregenerate state makes no impression upon them, either to love or fear his name.

Rea. What by the Prince of SALEM, pleading in such melting language with *Hephzibah*, saying, *Open unto me for my head is wet with dew and my locks with the drops of the night ; my soul is exceeding sorrowful even unto death ;* and being in an agony of love for her, *for his sweat was as great drops of blood falling down to the ground.*

Evang. Christ ministerially pleading his infinite patience, his death and sufferings with poor sinners, that he has endured the night of Jehovah's wrath for them, that his locks were wet with drops of blood, that his soul was sorrowful even unto death, that he sweat great drops of blood for their redemption ; yet such is the obduracy of the heart of sinners by nature, that these astonishing sufferings are so far from making a due impression upon them, that, thro' the instigation of the devil, that raiseth enmity in their minds the more ; so our dear lord, against whom they suborned false witnesses, *Mark xiv. 56. for many bare false witness against him.* And with envy, cryed out, *away with him, away with him,* and such was the enmity of their hearts, that when Pilate declared *that he found no fault in him,* and was therefore willing to release him ; they then, the more vehemently cryed out, *crucify him, crucify him.* Thus the mind of man, is not only estranged from God, but acts with the most open violation of every sacred tie against him, which is what I mean by the heart of *Hephzibah* being set against the Prince of SALEM.

Rea.

Rea. What may I apprehend by the law which the great king *Shaddai* had made, that none of the captives, whom the *Ethiopian* prince had taken into his province, should see his face, and enjoy his favour, unless his law was perfectly obeyed, and his justice satisfied for the breach of it?

Evang. I mean, that as the elect, the church of God, are scattered promiscuously among all mankind, and as all mankind are by sin taken captive by the devil, it was impossible that these, who are the church of God, should be saved, unless the Lord Jesus undertook to perform this kind office for them.

Now such was his unparalleled love to *Hephzibah*, that is, his people, his church, that he not only spent thirty three years in perfect obedience to the law, but likewise undertook to suffer the penalty due for the breach of it, that thereby he might open a way for all grace and glory blessings to be communicated to them in time and eternity.

Rea. What by *Hephzibah* piercing with a spear the heart of the Prince of SALEM?

Evang. I mean that it was the sins of *Hephzibah*, the church, that pierced the saviour's heart, with all his infinite sorrows and sufferings, and was the meritorious cause of his death, *who died for our sins according to the scriptures*, he having substituted himself in the room and stead of his people, he therefore stood chargeable with all their sins, to make satisfaction for them and thereby reconciliation to God for them, at his death the rocks rent, the graves were opened, the sun withdrew its luminous beams, and the veil of the temple rent in twain from the top to the bottom.

Rea. What by the Prince of SALEM rising from the dead, and burying all *Hephzibah's* ingratitude in the grave?

Evang. I mean, that as the man Jesus, died in union to the divine nature, by virtue of which, when he had made an atonement for our sins, he rose triumphant over death ; for death itself became dead and lay conquered at his feet, *Acts ii. 24. having loosed the pains of death, because it was not possible that he should be holden of it.* Herein his love to his church appears to be stronger than death, not only in removing the sting of death which is sin, but in his victory over the grave, according to his own promise *Hos. xiii. 14. O death I will be thy plague, O grave I will be thy destruction.*

By the Prince of SALEM burying all the ingratitude of *Hephzibah* in the grave, I mean that Christ hath buried all the ingratitude, enmity, rebellion, transgressions and sins of his church in the grave of his own sufferings, where they lie in oblivion never to be remembered more, as the Lord saith *Jer. xxxi. 34. I will forgive their iniquities, and their sins will I remember no more.*

Rea. What by the Prince of SALEM sending you to *Hephzibah* to declare his resurrection and the continuation of his intense love to her ?

Evang. I mean Christ's ministerial commission to me, to proclaim his death, and resurrection to lost sinners, that he died for our sins, and rose again for our justification, that he died the just for the unjust that we may be brought nigh to God or his appearing upon his resurrection unto *Mary, Job. xx. 17. Jesus saith unto her, touch me not for I am not ascended to my father, but go to my brethren, and say unto them, I ascend unto my father, and your father, to my God, and to your God.*

Rea. What may I apprehend by your being glad, when you saw the Prince of SALEM alive from the dead ?

Evang. I mean that the resurrection of Christ affords the greatest joy to his people, as it is an irre-

irrefragable proof of the atonement of his blood, the satisfaction of his death, the approbation of his father, and the conquest he has obtained over sin, death, and hell, for his people, *Col. ii. 15. Having spoiled principalities and powers, and made a shew of them openly, triumphing over them in himself.* Hence it is that the ministers of Christ declare his strong, permanent, and intense love to lost sinners.

Rea. What by the Prince of SALEM's saying *Peace be unto you?*

Evan. Christ's appearing to his disciples after his resurrection, *John xx. 19, 20. Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he shewed them his hands and his feet; then were the disciples glad, when they saw the Lord.*

Rea. What by your declaring to *Hephzibah*, that though she had pierced the heart, hands, and feet of the Prince of SALEM, yet still his heart loved her?

Evang. Ministers appealing to the sinner's conscience, charging his crimes home to his mind, as in *Acts ii. 36, 37. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said, Men and brethren, what shall we do?* Notwithstanding the apostle charged the crucifixion of Christ upon them, yet he declared the Saviour's kindness, and the promise of salvation to them?

Rea. What by the kindness of the Prince of SALEM making an impression upon *Hephzibah's* mind, at last?

Evang.

Evan. I mean the accusations of conscience witnessed unto by the word of God, which will, at times, make a deep impression upon the mind, especially when the understanding is so far informed, as to be sensible that it hath sinned against love itself; that Christ should obey, die, and suffer the wrath of God to save them, and yet they go on still sinning against him, with a high hand, and with an out-stretched arm, that thereby the soul becomes concerned about its salvation, makes enquiry after the way of life; and it may be, for a season, its desires may seem upright towards God; and yet all this may flow from the accusations of natural conscience, and the evidence and authority of God's word, and not from supernatural operations.

Rea. What by *Hephzibah's* desiring satisfactory proofs of the resurrection of the Prince of SALEM?

Evan. I mean that the soul, upon legal convictions of sin and ingratitude against God, seems earnest to know the way of salvation, and the satisfactory proofs of Christ's love to sinners, by applying to the ministers of the gospel, with this enquiry, *Sirs, what must I do to be saved?*

Rea. What by the prince of SALEM's resurrection's being attended with such a magnificent proof of honour, that, upon his return to his court, every subject sang for joy, &c.?

Evang. I mean that Christ's resurrection was attended by angels and archangels; and his ascension to the right hand of the majesty on high, was attended by all the grand retinue of heaven; thousands ministered unto him, and ten thousand times ten thousand stood before him; and, doubtless, all the patriarchs, prophets, and saints of old, welcomed their incarnate God and Saviour, with all their golden harps, and loud acclamations of joy; insomuch that the heaven and the heaven of heavens

vens rang with Immanuel's praises, when he ascended to the throne of the most high.

Rea. I observe that *Hephzibah* enquires, if the Prince of SALEM was so grand and glorious a prince, how was it that he made such a mean and abject appearance ?

Evarg. By that I mean, that the more abject and despicable the appearance of our Lord was here on earth, the greater was his love and condescension to poor sinners ; for had the Lord *Jesus* appeared in his native glories, as *Jehovah*, or in his personal glories, in all their refulgency, the whole creation would not only have been awed, but even confounded at his presence ; neither in his essential glories alone, could he have been the Saviour of a single soul, but only as God and man ; for death and sufferings are as absolutely necessary, in order to his working out our salvation, as Deity itself ; therefore the Lord *Jesus* condescended to take upon him a suffering nature, and in all the obedience of his life, as well as the sufferings of his death, stood as the surety and Saviour of his people, by which means he satisfied divine justice, magnified *Jehovah's* law, and honoured God in all the perfections of his nature ; established by oath, by promises, and by blood ; an honourable way for all the blessings of grace and glory to be communicated to the church. And it is the work of the Lord *Jesus* to plead the value of his death, which is the seal of the covenant for the accomplishment of them.

Rea. What mean you by the condescension, death, and humiliation of the prince of SALEM making such a deep impression upon her mind ?

Evarg. I mean that the discoveries of Christ, by the ministration of the word, through the power of the Holy Ghost, makes the soul see its misery by nature, and its ingratitude to the God of all its mercies,

mercies, and to have a desire after a reconciliation with God.

Rea. What do you mean by the *Ethiopian* prince's hearing that *Hephzibah's* mind was impressed with a sense of the Prince of SALEM's kindness; and yet that he found means, by false promises, not only to draw her heart from him, but even to fill her mind with enmity against all his ambassadors.

Evan. I mean that the soul, after a conviction of sin, by the Holy Ghost, may yet be again overcome by the temptations of this world; for there is something in our nature that leads us to place our whole happiness in the things of this life. Now when the devil sees a soul (through the ministration of the gospel) concerned about its salvation, he knows that if he cannot quickly secure that soul afresh to him, he shall lose a subject for ever; therefore, as the strong man armed, he renews all the force of his temptations, placing carnal delights, sensual enjoyments, riches, pleasures, honours, or whatsoever is most agreeable to our corrupt disposition, in the most striking and engaging light; and, through the great corruption of our nature, he sometimes succeeds so far as to involve the soul again in the pleasures of sin; and it may be that, through this fresh temptation, the mind is more violently set upon the gratification of its carnal desires than ever, and is resolved to take its full career in the broad way that leads to destruction. Now the mind being violently set upon the enjoyments of sin, can't bear the least admonition, nor endure to hear the names of Christ's ministers mentioned, much less to attend the preaching of the gospel of Christ, but goes on as though it had made a covenant with death, and was in an agreement with hell, which makes the ministers of the gospel say, that they have *laboured in vain, and spent their strength for naught.*

Rea.

Rea. What by the princess *Hephzibah*, being taken ill of a lingering fever, and when thereby in danger of death, made sensible of her ingratitude to the Prince of SALEM, and her captivity and misery under the *Ethiopian* prince?

Evang. I mean, that the Lord, when the ministration of the word has failed, makes use of the awful dispensations of his providence to make the soul sensible of its danger, and misery, by nature; how justly it deserves the wrath of God, for its heinous transgressions, which then God sets, by the operation of his spirit, in order before the sinners eyes, which makes him sensibly to cry out in the poor publican's penitential language. *God be merciful to me a sinner, woe is me for I am undone.* When the soul is ready to launch into eternity, loaded with ten thousand thousand crimes, the guilt of which is more weighty than ten thousand mountains, and with all this vast charge of ponderous guilt must appear before a sin-avenging God, this apprehension strikes the mind with horror and deep distress, so that it cries out, *a wounded spirit who can bear.* The soul then would fain die but cannot, wishes to be annihilated, but all in vain, conscious of its innumerable, heinous crimes, charged with all their weight and aggravations, it knows it must appear before God, if a miracle of mercy be not wrought, for its salvation.

Rea. What by the *Ethiopian* prince presenting all the engaging charms and delights of *Ethiopia*, but all to no purpose, as her heart now hates the Prince, and all his delusive pleasures?

Evang. I mean, that when God works by efficacious grace upon a poor soul, and gives it in the light of his word a thorough sight and sense of its sins and its misery thereby, It is not in the power of the devil, with all the delights, profits, riches, and pleasures of this life, to divert the
the

the mind or hinder the progress of divine grace, the *strong man armed is thereby cast out*; and the soul then, having a view of the exceeding sinfulness of sin, expects nothing but death and condemnation, and being ready to depart, it dreads the name of God against whom it hath sinned with an high hand, and trembles at the sound of damnation: the veil of ignorance being removed from the mind, it views death in all its horrors, and its sins in all their destructive consequences, as so many transgressions of Jehovah's law, for which it apprehends it must appear before the awful bar of God, and dreads the consequence.

Rea. What by the princess *Hepzibab* sending for you, acknowledging her distress, her unkindness to you, and her ingratitude to the Prince of SALEM, with her rebellion against her father's command and authority?

Evang. I mean, a soul sensible of its danger by sin, and under deep distress on account of it, sending for the ministers of the gospel, and acknowledging its ingratitude to them, but the particular distress of the soul ariseth from its ingratitude against God, despising his law, slighting the Lord Jesus, and salvation by him, preferring the way of death and damnation, to the way of life and salvation, the guilt of which overwhelms the mind with deep distress, it bites like an adder, and stings like a scorpion, in this distress the soul enquires of the ministers of the gospel, if there is any hopes of mercy and salvation.

To which the ministers of the gospel reply, that the Saviour's love is immeasurable, inconceivable, and eternal, that he keeps mercy for thousands, and will abundantly pardon, that he shed his blood for lost sinners, that he ever lives to make intercession for them, that the promises of life are free, and the blessings of salvation are signed with his death; there-

therefore he is able to save to the uttermost them that come unto God by him, that he saved the chief of sinners, pointing out some examples of his mercy, *viz. Menasseh*, an idolater, *David*, a murderer, *Paul*, a persecutor, *Mary Magdalen*, out of whom he cast seven devils? and that Christ had declared that *whosoever believeth in him should not perish, but have everlasting life.*

Rea. What by the princess *Hepzibah* desiring to obtain the favour of the Prince of SALEM; and upon her desire, his coming in, and saying, peace be unto you, and shewing her his hands and feet, and declaring that while he bore those prints of love, that his heart would never want a readiness to forgive her?

Evang. I mean the earnest desire of a penitent soul at the feet of Christ, that it may enjoy a pledge of divine mercy, and Christ, who knows the desires of the heart, e'er faith has uttered them in prayer, making a quick answer of mercy, by shewing the soul by faith, his sacred side, saying, *behold my hands and my feet*; and that while he bears these sacred prints, the dear memorials of his love; he can never want a ready heart to forgive sinners, who has died to save them, and *has loved them, and washed them from their sins in his own blood.*

Rea. What by the princess *Hepzibah* fainting away upon the discovery of the Prince of SALEM's favour and kindness to her?

Evang. That the discoveries of Christ's love to a guilty soul, in a way of pardon and peace, overcomes it with joy, as the Saviour's kindness appears so rich and boundless, in forgiving such ingratitude, in pardoning such unnumbered, heinous transgressions, that it thus expresseth itself.

“ O was ever love like unto my Saviour's love, that he should love me dearer than his own blood, that he should live for me, that he should die for me;

me, to save my soul ; O ! love beyond degree, that he should forgive my crimson crimes, and heal my wounds with his own blood ; O ! I am overcome, I am lost in extasy and joy, *my soul doth magnify the Lord, my Spirit doth rejoice in God my Saviour*, for his redundapt grace to my soul, that he should engage his heart to obey the law which I have broke, endure the curse, and bear the wrath which I deserve, to reconcile me with his own blood to my Father, and his Father, to my God, and to his God. And as the effect of his love exert his power, his all-powerful grace, to resque me from the slavery of my corrupt nature, and the captivity of the devil. O ! what shall I render to the Lord for his benefits bestowed upon me."

Rea. What by *Hepbzibah* enquiring, after the Prince of SALEM was withdrawn, whether he would certainly forgive her ingratitude ?

Evang. I mean, that when Christ withdraws his presence from the soul, it immediately begins to doubt his love, which makes the soul anxious to know, if his love continues, when his sensible presence is withdrawn, which answer is given in the affirmative. that his love is like himself, the same yesterday, to-day and for ever ; and tho' the joy of his countenance may be withdrawn, yet his heart is never withdrawn from the object he once loves.

Rea. What by the Prince of SALEM's subjects being peaceable, and his laws being easy, honourable, and happy ?

Evang. I mean that believers in Christ are taught by grace to be peaceable, loving and obedient people ; peaceable, in that the peace of God which passeth all understanding, keeps their hearts and minds in peace continually, which flows from a sense of pardon and divine favour ; Loving, as they are taught of God to love one another, to love as brethren,

brethren, being all fellow heirs of the grace of life, and citizens of the household of faith; Obedient to God and his ways, as the love of Christ constrains them, but of love and gratitude, to follow the lamb wheresoever he goes.

His laws, *i. e.* the laws of his house are easy, honourable and happy; easy, as saith our dear Lord, *Learn of me for I am meek and lowly in heart, my yoke is easy and my burthen is light*, and saith *John* the apostle, *his commandments are not grievous*; honourable, as obedience to his way is the only way to honour his name, and to enjoy an honourable report through faith; happy, as the laws of Christ's house are calculated to make his subjects happy as *David* saith, *In keeping of thy commandments there is a great reward*, and saith *Paul*, *I delight in the law of God after the inward man*, which is the only evidential way to happiness.

Rea. What by the Prince of SALEM's upper and lower mansion?

Evang. I mean the church of Christ in her militant, and in her triumphant state. By the lower mansion I mean the church of Christ here on earth, where he feeds his people with heavenly food by his spirit in the ministration of his word, and regales their souls with the wine of his love. That when he hath there, by the dispensation of his providence, and the ministration of the word prepared them for heaven and happiness, he then takes them to his upper mansion, I mean into his immediate presence in which there is fulness of joy.

Rea. What by your saying to the princess *Hepzibah* that none were, according to the Prince of SALEM's laws, admitted into his lower mansion, without they could give authentic proofs of their love to the Prince, and obedience to his ways?

Evang. I mean that none ought to be admitted into church communion, but such as have true love to Christ, and whose deportment testifies their obedience to him.

F

Rea.

Rea. Wherein does it appear that the Prince of SALEM's subjects are the happiest people upon the earth?

Evang. I mean that the true subjects of Christ's kingdom are the happiest people; in that they enjoy communion with God, the pardon of their sins, divine protection, and the sure hopes of glory.

Rea. What by *Hepzibab's* desiring to be one of those happy members?

Evang. That when a believer in Christ views the privileges of the saints in church communion and fellowship in the privileges of the gospel, it then earnestly desires to be a fellow citizen of the saints, and of the household of God, and *says one thing have I desired of the Lord, and that will I seek after to dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to enquire in his temple.*

Rea. What by *Hepzibab's* resignation of her whole heart to the Prince of SALEM, and casting away with contempt all the delights of *Ethiopia*.

Evang. I mean, that the soul, under divine teachings, is willing to part with all carnal, sensual joys, and to fix its whole delight and complacency in the Lord Jesus, *to count all things but loss and dung for the excellency of the knowledge of Christ*; to declare its abhorrence and detestation of all sinful delights, and that what before had been its joy was then loathed with a perfect hatred.

Notwithstanding this there may be great fears at times of its salvation thro' the greatness of its crimes, the spirituality of the law of God extending to all the thoughts and desires of the mind, which makes the soul to cry out, O! that I knew that I was reconciled to God.

Rea. What by the Prince of SALEM having such interest with the king *Shaddai* her father?

Evang. I mean, that the Lord Jesus Christ being

ing by nature one with the father, hath, by virtue of his death and suffering, an ineffable interest with God, for the redemption of sinners, whereby all the perfections of his nature are in the most consummate manner glorified.

Rea. What by the princess *Hepbzibah* being in a rapture when she heard of the Prince of SALEM's interest with her father, to obtain a full restoration of his favour?

Evang. I mean, that when a believing soul views all the perfections of the God-head glorified in its salvation, it stands amazed at the riches of redeeming love, and expresseth itself with rapture, joy and wonder.

Rea. What by *Hepbzibah's* complaining of alienation in her mind to her father, and rejoicing in the power of the Prince of SALEM to remove it?

Evang. I mean, the strength of corruption appearing at times in a true believer, whereby his soul is brought low and its hope sinks, and the power of divine grace to subdue it, and engrave a law of love and obedience upon the heart: and this is what the true believer desires and longs more and more to enjoy.

Rea. What by the princess *Hepbzibah's* complaining of poverty, weakness, and loss of beauty?

Evang. I mean, that the soul under divine teachings is sensible of its poverty by sin, its weakness and debility without divine grace, the loss of its original rectitude, and how unworthy it is, of divine favour.

Rea. What by your saying that the Prince of SALEM, had royal robes to adorn, beautifying waters to embellish, and unsearchable riches to bestow?

Evang. I mean, that Christ by his righteousness cloaths and adorns the soul that believes in him, in

which robes it appears spotless before God : that by his grace he cleanseth the mind from all filthiness of flesh and spirit, and bestows upon his church the unfearchable riches of his grace and glory.

Rea. What by *Hephzibah* saying, I fear my ingratitude will prove a bar to all ?

Evang. I mean the frequent fears that the soul is under, lest its sins should be the cause of its condemnation, and that it should, at last, for them, be banished the favour of God.

Rea. What by the Prince of SALEM's robes making the princess *Hephzibah* more beautiful than she was in her father's garden ?

Evang. I mean that the righteousness of Christ, with his adorning grace, renders the soul not only more beautiful than when in a state of innocency, but more glorious than angels around the throne ; inasmuch as the believer is made the righteousness of God in Christ Jesus, 2 Cor. v. 21.

Rea. What by the princess *Hephzibah* so earnestly desiring the Prince of SALEM ; and what by his coming in and saying, bring forth the best robe, and put it on her ; put a ring on her hand, and shoes on her feet : which she, with thankfulness and humility, received ?

Evang. I mean, that when the soul sees that there is all in Christ that it stands in need of for ever, it cries out, with the joyful martyr of old, *None but Christ, none but Christ.* By Christ's coming in upon *Hephzibah's* desire, I mean, Christ answering the prayers of his people, by fresh manifestations of his love to their soul. By bringing forth the best robe, and putting it on her, I mean, his applying his righteousness sensibly (by the Holy Ghost) to the mind, and the soul's receiving the same with heavenly joy and divine thankfulness. By the ring on her hand, the ring of

of God's eternal love upon the hand of faith; and by *shoes on her feet*, the feet of her faith and affections being shod with the preparations of the gospel of peace.

Rea. What by the solemn nuptials being consummated with the greatest raptures, and most elevated joys?

Evang. I mean, that the soul (upon the discovery of Christ, by the Holy Ghost, in the glory of his person, blood, righteousness, love, and power, is so overcome with joy, that, with the greatest transports, it embraceth him, by faith, and faith, *Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend. My beloved is mine, and I am his.* Which filleth the soul with holy zeal and love to the saviour's ways.

Rea. What by the Prince of SALEM's taking the princess *Hephzibah* in his state chariot to his royal mansion?

Evang. I mean, that the Lord Jesus takes the soul in the chariot of his salvation, *the midst thereof is paved with love*, says the spouse, to his royal mansion, his church; where the soul testifies before the assembly of saints, in the gates of *Zion*, her faith, love, and obedience to the Lord Jesus Christ. Then the believer is received with universal joy to all the ordinances and privileges of God's house, where the soul is regaled with the solemn feast of the bread of life, and the wine of the heavenly kingdom, in the ministration of Christ's word and ordinances.

Rea. What by the wine being so precious, and the guests being all kings that attend at the royal feast?

Evang. I mean, the inconceivable and ineffable value of Christ's blood, by suffering in union to
the

the divine nature. By their being all kings at the feast in *Zion*, the Prince of SALEM's palace, I mean, that all the lords redeemed are kings and priests. *Rev. i. 5. 6. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever. Amen.*

Rea. What by the princels *Hephzibab* being so familiar with the Prince of SALEM's servants, who before could not think of them, but with scorn and contempt?

Evang. I mean, that the soul, thro' the teachings of divine grace, is brought to converse, with delight and familiarity, with the poorest member in the church of Christ, tho' (by the instigation of the devil) it once scorned their names, yet it now loves their persons and company, especially Mr. *Faithful*, Mr. *Tell-true*, Mr. *Deep-experience*, and the minister, Mr. *Apt-to-teach*; especially when he is elucidating the glory, wisdom, love, and power of the Lord Jesus Christ; &c.

Rea. What by the Prince of SALEM's servants meeting once a week, to converse upon the kindness and promises of the Prince of SALEM, and to present their fresh petitions to him of all their wants, &c.?

Evang. I mean the members of the church of Christ meeting together, to converse upon the word and promises of God, relating to each other their divine experience, spending great part of these times in prayer for more faith, love, and zeal in the ways of God, &c.

And by Mr. *Apt-to-teach*'s expatiating upon all the glories and distinguishing favours which the Prince of SALEM bestowed upon his subjects, &c. I mean the pastor of the church, in the course of his ministry, explaining to his people, the essential, personal, and mediatorial glories of Christ; likewise

likewise the worth of his blood, the preciousness of his righteousness, the riches of his grace, and what strong obligations the saints were under, to love the Lord *Jesus*, and obey his ordinances; and if any were disobedient, and continued so, they must expect to be excommunicated from the privileges of the saints.

Rea. What by the princess *Hepzibah's* being taken captive again, by the *Ethiopian* prince, by venturing upon the borders of his dominions?

Evang. I mean that the soul (through the remainder of corruptions) is apt, at times, to stray from God, and back-slides in its affections from his ways; which opportunities the devil layeth hold upon, by carnal delights and sensual enjoyments, thereby to alienate the affections more and more from God; but when the soul is sensible of it, and earnestly desires the Lord to heal all its back-slidings, and love it freely, it is oftentimes the pleasure of the Lord *Jesus*, as the captain of its salvation, to redeem the soul from this spiritual captivity, by graciously restoring *to the soul the joys of his salvation*, which engages it the more to watch and pray, and live by faith, and also to pay a conscientious regard to the directions of God's word.

Rea. What by her passing thro' a dismal valley attended with some fears, and the Prince of *SALEM* removing those fears by his presence, and charging his life guards to conduct her all the way?

Evang. I mean the believing soul passing thro' the valley of the shadow of death, where fears may arise, but yet there is no danger, for never did a single believer perish in this passage, though it is the last step of faith, it is as sure as the first; for Christ is near, which made *David* say, *Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me.* By the Prince of
of

of SALEM's charging his life guards to conduct her all the way ; I mean the guardian angels, whose kind office it is to convoy safe all believers through the valley of death to that glory, that eye hath not seen, nor ear heard of, neither hath it entered into the heart of man to conceive of.

Rea. What by the adopted ones outvying in their songs of praise the natives of the place ?

Evang. I mean, that the saints have more to praise God for than the angels in glory have, tho' the angels can sing of electing love, and distinguishing securing favour, but the saints sing of redeeming blood, and dying love, as well as distinguishing mercy ; the angels may join their song, and say, *Unto him that hath loved us* ; and then must pause, while the saints ascend their higher notes, and say, and *hath washed us from our sins in his own blood, and hath made us kings and priests to God, to whom be Glory, &c.*

Rea. What by *Hephzibah* finding her joys always enlarging, yet eternal ?

Evang. I mean, that the fresh discoveries of Christ's love, in heaven will always create new joys and fresh songs of praises to his name for ever and ever. This will perpetuate the saints boundless felicity to an endless eternity, and make them say, continually say,

From bliss to bliss my soul shall rove
O'er all the heav'nly ground,
And sing the sweets of Jesus love,
And feel my joys abound.



